THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA BHA'SHYA.

(*To be continued from page 29.*)

It is neither the air nor the activity, because of its separate mention. (II. iv. 8.)

This vitality with its fivefold function is not the air; nor is it the general function of the sense-organs, as it is separately mentioned in the Sruti:

"Hence is prâna born, manas and all sense-organs, àkâs'a, air, light, waters, the earth which maintains the whole universe."*

Wherefore prâna is quite distinct from the air and from the function of the senses.

Though distinct from the air, still it does not constitute a distinct element of matter by itself, as the Sûtrakâra says:

Like the eye etc., indeed, because of its being mentioned along with them, and so on. (II. iv. 9).

Though distinct from the air, it is not a distinct element of matter like fire etc. On the other hand, the air itself, acquires the power of keeping up the body, because it is rooted in the Parames'vara, as the following passages shew:

"Himself the supporter, being supported by Parames'vara he supports, the one Deva who dwells in many a form."

"Thou art one, having entered many."*

"Thou art the knot of the vitalities, O Rudra. Enter not as destroyer."†

Mereover, prâna is the jîva's instrument like the eye and other organs, inasmuch as in the dialogues among prânas or vital organs, prâna or the vital breath is mentioned along with the eye, etc., as subserving the jîva's purposes in the same way as the sense-organs do, as being the chief of them all, and so on.

And there can be no objection on the ground of its inactivity. Accordingly, indeed, the s'ruti says there is no objection. (II. iv. 10).

No objection can be raised against the foregoing on the ground that prâna does no service to jîva. For, the s'ruti itself declares that the vital breath is the cause of the body and the sense-organs not being

* Mundaka-Up. 2-1-3.

* Taitt. Aranyaka 3.14.

† Mahânârâyana-Upanishad. 35.

unloosed. When Prajàpati said (in the dialogue among prânas) "Whosoever departing, this body looks very wretched, he is the chief among you,"* the sense-organs such as speech departed one by one at a time; but, on each occasion, the body and the other sense-organs did remain in their places. When, however, prâna or vital body left the body, the body and the sense-organs are said to have been unloosed.

It is declared to be of fivefold function, like manas. (II. iv. 11.)

The one prâna or vital breath is designated differently as prâna or upward breath, as apâna or downward breath, and so on, after its own five different functions, just as the one manas is spoken of as desire (kâma) etc. Wherefore, it has to be concluded that the one prâna, which is distinct both from the element of matter called air and from the function of the sense-organs, subserves jîva's purposes.

Adhikarana. 5.

And it is minute. (II. iv. 12).

A doubt arises as to whether this prâna in its fivefold function is minute like the senses, or all-pervading.

(*Pürvapaksha*) :—It is not minute. Prâna is all-pervading, being the support of all, as the s'ruti says:

"He is equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, nay equal to this universe."†

"In prâna all is established."‡

"All this, verily, is enveloped by prâna."

(*Siddhânta*) :—As against the foregoing view, we hold as follows: The vital air is minute, because of its passage declared in the S'ruti "Prâna departing."§ The prâna of the plane of cosmic intelligences, known as the Hiranyagarbha,—the prâna in the aggregate,—is all-pervading while the prâna of the individual organism is not. Thus there is no self-contradiction. Wherefore, minute is the prâna in its fivefold function.

Adhikarana 6.

The dominion over the eye, etc., is verily dependent on Parames'vara, because of its being so declared; as also of the living soul, on account of the word. (II. iv. 13.)

The s'ruti declares that the sun, etc., are the lords of sight etc., in the following words:

"The sun became sight and entered the eyes."||

* Chhâ. Up. 5-1-7.
† Bri. Up. 3-3-22.
‡ Pra. Up. 2-6.
§ Bri. Up. 6-4-2.
|| Aita-Up. 1-2-3.

Jîva, too, is said to be the lord of the eye, etc., with the object of perceiving colour etc, in the following words:

"Thus does that soul take these various senses and moves about, according to his pleasure, within his own body."*

Now a doubt arises as to whether the lordship of the sun etc., as well as of jiva, over the sense-organs is dependent on Parames'vara, or quite independent.

(*Pürvapaksha*) :—In the passages such as "The sun became sight and entered the eyes," the sun etc. are said to be independent, and their dominion is therefore not dependent on Parames'vara.

(*Siddhânta*) :—The dominion of the sun etc., over the sense-organs etc., is dependent on Parames'vara. Why? For, the s'ruti declares as follows:

"Who, dwelling within, controls the sun.*

"Who, dwelling within, controls the A'tman;' and all activities proceed from the will of Parames'vara. Wherefore, the dominion of Jîva and of the sun etc., over sense-organs etc., is quite dependent on Parames'vara.

And because of its eternality. (II iv. 14.)

Parames'vara's control over everything is eternal. For this reason also is their dominion quite dependent on Parames'vara's will.

Adhikarana 7.

They are the senses, because of the designation being applied to other than the chief. (II. iv. 15.)

Now, a doubt arises as to whether speech and other sense-organs mentioned before are distinct from the functions of prâna or not.

(*Pûrvapaksha*) :—They are the functions of the chief prâna or vital breath, because of their being declared to be forms of prâna in the words "of him alone did all become the form;"† and because, at death when speech etc., are quiescent, it is generally held that life is gone. Wherefore the senses are not distinct from prâna or vital breath.

(*Siddhânta*) :—As against the foregoing we hold as follows: The senses are distinct from the chief prâna or vital breath; for, in the words "the senses, ten and one,"‡ it is sight and others that are designated as the senses, thus shewing that those vital activities (prânas) which are distinct from the chief prâna are the senses.

Because of their separate mention and of a distinction in their nature. (II.-iv.-16.)

"Hence is born prâna, manas and all senses:"§ in these words the s'ruti speaks of the birth of prâna and

* Bri. Up. 4-1-18.
† Bri. Up. 3-5-21.
‡ Bha. Gîtâ. 13-5.
§ Mundaka. Up. 2-1-3.

the senses separately. We also see a distinction in their nature, which consists in the functions of prâna not ceasing during the quiescence of the senses. Wherefore, too, the senses are distinct from the functions of prâna.

Adhikarana 8.

Creation of names and forms verily belongs to Him who triples, because it is so taught. (II. iv. 17.)

In a former section, it has been said that the A'kas'a and other elements of matter with their presiding deities such as Sadâs'iva, are born of Parames'vara. A doubt arises as to whether, when they are thus born, the subsequent creation of names and forms of Devas etc, proceeds from Him alone, the First Cause, or from some one else.

(*Pûrvapaksha*):—From the passage "That light willed, may I be born as many, and It created waters," we learn that Rudra, the Intelligence identifying Himself with light, creates waters and casts therein His own seed; that in them arises Vishnu endued with *sattva*. Vishnu is called Nârâyana because the principle of watter which is born of Rudra is His abode, as the s'ruti says "Waters are born of Nara, and Nara is Rudra." Nârâyana, the Intelligence identifying himself with the water, creates earth spoken of as food in the s'ruti "The waters willed ....and they created food."* There, in the egg made up of the earth-principle, arises Hiranyagarbha. Accordingly the s'ruti says: "The Golden Egg in the midst of the ocean was first born of Rudra's seed. Therein Vishnu was born as Brahmâ, with his wisdom manifest"

Manu says:

"He created the waters alone first and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahmâ, the progenitor of the whole world. The waters are called Nara; as they were his first residence (ayana), he then is named Nârâyana. Nârâyana transcends Avyakta; from Avyakta is the birth of the egg; within the egg are these worlds, as well as the earth with its seven islands."†

Purâna, too, says,

"The form of the Deva called Rudra becomes a tangible body. By Him identifying Himself with the body was the seed cast in water. That seed became an egg, in brilliancy equal to the sun. Vishnu entered into it directly, by My great power, indeed. Again, by My command, he obtained the designation of Nârâyana. In this connection they quote the following verse regarding Nârâyana: 'Water, it should be known, is the subtle essence, and water is called Nâra as born of Nara. Thence came Brahmâ. Nara is declared to be S'iva Himself. Nâra is said to be His residence and therefore He is called Nârâyana. Brahmâ also, O best of men, entered the body of odour."

Thus, in accordance with the s'ruti "by Veda Prajâpati developed the forms, manifested and unmanifested,"* either the Hiranyagarbha dwelling within the egg must have created the names and forms of Devas etc., dwelling within the egg, or their creator may be Nârâyana, as declared in the s'ruti, "the egg was born of waters and of the essence of earth;"† but the Parames'vara who is beyond the Brahmânda cannot be their creator.

(*Siddhânta*):—The order of creation explained above is not sound. On the other hand, it is Brahman, designated the Existent, that is the cause of the five elements of matter, as the following passage shews:

"The Existent alone, my dear, this at first was, one alone without a second...........It willed, may I become many, and created light."‡

It was already shewn that light was not the first thing created. Accordingly, Brahman assuming the form of elements from A'kâsa down to earth under the designations of Sadâsiva and so on, every preceding element is the cause of that which immediately succeeds it, as may be learned from the s'ruti "It willed...........the light willed.........the water willed..........." From the passage "I shall enter these three elements in the form of this Jiva and differentiate name and form; I shall make each one of them threefold,"§ we learn that it is Parames'vara Himself—who triples the elements—that, assuming the form of the air etc., enters the three elements of light, water and earth through the jîvas, *viz.* Brahmâ, Vishnu, and Rudra, and creates name and form. Therefore it is reasonable to hold that He alone, who triples the elements and who ensouls the Four-faced Brahmâ and others, creates all names and forms. The tripling of elements is not possible for the four-faced Brahmâ alone, inasmuch as the Egg is born of the tripled elements of light, water and earth. After this comes the

* Chhâ. Up. 6-2-3.
† Op. Cit 1-8...11.

* Taitt-Bra. 2-6-2.
† Taitt. A'ranyaka. 3-13.
‡ Chhâ. Up. 6-2.
§ Chhâ. Up. 6-3.

four-faced Brahmâ's creation, as said in the following s'ruti :

> "The golden egg in the midst of the ocean was first born of Rudra's seed. There Vishnu was born as Brahmâ, with wisdom manifest."

(*Objection* :)—It is possible that the four-faced Brahmâ himself is the author of the tripling of elements. The process of tripling that takes place among jîvas created by the four-faced Brahmâ subsequent to the creation of the egg is taught in the s'ruti as follows :

> "Do thou, my dear, learn from me how indeed these three elements, entering the creatures, become each threefold. The food eaten is resolved into three. The grossest ingredient of it becomes the dung, the middling one becomes flesh, the subtlest becomes manas."*

(*Answer*): The Sútrakâra refutes the objection as follows :

Flesh etc., is earthen; and as to the other two, according to the word. (II. iv. 18)

In the passage "the food eaten is resolved into three," something other than the tripling process previously declared,—namely, the process of transformation that takes place in the food etc., eaten by persons dwelling in the egg—has been described; but not the tripling process. Otherwise, flesh and manas, being subtler than the dung, would have been respectively composed of water and light. So that, the commencement of the tripling process of the earth alone as started in the words "The food eaten is resolved into three," would he inconsistent with the declaration that manas is made up of earth as stated in the passage "made up of food, verily, is manas, my dear." Similarly the threefold division of the other two, viz., water and light, would involve a contradiction. Therefore the sûtrakâra says, "Flesh etc., are earthen ; and as to the other two, according to the word." Like the dung, flesh and manas also are earthen ; so, like the urine, blood and vitality are watery ; and so too, like the bone, marrow and speech are made up of light.

(*Objection*) :—If the elments have been tripled already, then everything must be made up of the three elements. How then, can we speak of food (earth), water, light ?

(*Answer*): The sûtrakâra says :

* Chhân. Up. 6-4-7.

Owing to preponderance, verily, are they spoken of as such. (II. iv. 19).

Owing to the preponderance of food (i.e. earth) we speak of a thing as food (earth). Wherefore it is quite reasonable to maintain that Parames'vara who triples the elements also creates all names and forms, by ensouling the four-faced Brahmâ etc.

END OF THE FOURTH PA'DA IN THE SECOND ADHYA'YA.

THIRD ADHYA'YA.

FIRST P'ADA.

Adhikarana I.

In attaining to another (body), (the jiva) runs embraced (by subtle elemsnts), as the question and the answer shew. (III. i. 1.)

In the second adhyâya have been answered all objections against the theory which was established in the first adhyâya as the one taught by the Upanishads in one voice, the theory, namely, that Brahman is the cause of the universe. To go into further details : in the first pâda of the second Adhyâya, all objections brought against the theory on the strength of the Sânkhya and other modes of reasoning were answered ; in the second pâda was shewn how the doctrine that the Pradhâna was the cause, and other such doctrines were opposed to reasoning ; in the third pâda, it was first shewn how the passages speaking of the creation of elements of matter are not contradictory, and then jîva was defined as eternal, and so on ; in the fourth, after describing the nature of prâna or vital breath as well as senses and declaring that they were all born of Brahman, it was shewn how the names and forms of all things were differentiated. Now, the first pâda of the third adhyâya will treat of the departure and the return of the eternal jîva ; the second pada will treat of the essential nature of I'svara, after first explaining the Jîva's avasthâs or states of consciousness ; the third will shew how we are to gather together the various details of the prescribed modes of worshipping the I'svara as given in different places in the Veda ; and the fourth pâda will treat of the duties of the âsramas or religious orders, and so on.

Now in the first adhikarana of the first pâda, a doubt arises as to whether the jîva, in going to and returning from the other world, does or does not carry with him the subtle elements of matter wherewith to create another body.

A. MAHA'DEVA SASTRY, B. A.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.—SUTRA I.

Adikarana.—2.

(*Continued from page* 55).

51. They know not that His possessing various and inconsistent Forms prove that He is not of this world; they know not that all these Forms are manifestations of His Grace. And that His Act of Samhara (destruction) is an act whereby He destroys Sin.

NOTE.—The great Poet Kalidasa brings out the meaning of the first three lines as follows, in his *Kumara Sambhava*

"No selfish want e'er prompts a deed of mine;
Do not the forms—eight, varied forms—I wear
The truth of this to all the world declare."

And he observes in another place

"The gods, like clouds are fierce and gentle too
Now hurl the bolt, now drop sweet heavenly dew.
In summer heat the streamlet dies away,
Beneath the fury of the God of day
Then in due season comes the pleasant rain,
And all is fresh and fair and full again."

Long before the gifted gift, Lord Krishna had brought out the self-same contradictory character of the Supreme Being in the following passage:

"Large-armed Yudhishtra, understand from me the greatness of the glorious, multiform, many-named Rudra. They call Mahadeva Agni, Sthanu, Maheswara, One-eyed, Tryambaka, the universal-formed, and Siva. Brahmins versed in the Veda know two bodies of this God, *one awful, one auspicious*; and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire, and the moon is called the (other) half. The one, which is his auspicious body, practises chastity; while the other, which is his most dreadful body, destroys the world. From his being lord (Iswara) and great (Mahat), he is called Mehesvara. Since he consumes, since he is fiery, fierce, an eater of flesh, blood and marrow,—he is called Rudra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe, —he is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (siva), he is therefore called Siva" etc, etc.

European scholars have puzzled and bewildered themselves over this character of Rudra,* and they have sought to explain it on various hypotheses. Some have thought that the conception of the God was borrowed by the Aryans from the aborigines and savages of Southern India, who they say copied it from the Hamitic tribe of the Jews, and some go to say that the addresses to Rudra as gentle and beneficient, are made by way of flattery and not otherwise and that his beneficence consisted more in refraining from doing mischief &c., &c. Some of these views we have met elsewhere, and the following remarks may also be borne in mind. European scholars have themselves noted how the God Rudra, even in the Rig Veda, is now spoken as the god of storms and clouds (Indra) and father of Maruts (winds) and as wind itself, (vayu), and now as fire (Agni) and now as the sun (Surya and Vishnu) and now as the moon (Chandra) and is associated with Soma, as the healer and Supreme Physician. He is spoken as the Destroyer, and the Destroyer of Andhaka (yama) in the Atharva Veda. And these scholars speak of the God Rudra having slowly supplanted all the Vedic deities Agni, Vayu, Mitra, Varuna &c., except Vishnu and yet they forget why it is He is spoken of in these Vedas themselves as the Lord of sacrifices (médapati) and the Lord of all living creatures (Pasupati—Pasu meaning jivas and not cattle) and the ruler (Isana) and God of gods (Mahadeva) and as deriving his power from himself and as self-dependent. None of these epithets are connected with other gods. And as lord of sacrifice and Pasupati, He gets the first portion of the offering, and the hands have to be washed after giving the first portion. Connecting these with the position He holds in the upanishads, Itihasas and the Puranas, as the only one without a second and as the supreme Brahma and consort of Divine knowledge (Uma) the Position of Rudra, as the Supreme Being, identified with all animate

* Dr. Muir collates the passages as follows:

The characters ascribed to Rudra in the hymns of the Rig Veda are most heterogeneous and frequently indefinite. I shall endeavour to gather from different places and to group together those epithets which have most affinity to each other. This God is described as wise, bountiful, and powerful, (i. 43, 1; i. 114, 4), as the strongest and most glorious of beings (ii. 33, 3), as lord (*isana*) of this world, possessed of divine power (ii 33, 9), as unsurpassed in might (*ibid.* 10), as the father of the world, mighty, exalted, undecaying (vi. 49, 10); as cognizant of the doings of men and gods by his power and universal dominion (vii. 46. 2); as putting the waters in motion (x. 92, 5); as self-dependent (vii. 46, 1), and as deriving his renown from himself (i. 129, 3; X 92, 9); as the lord of heroes (i. 114, 1, 3, 10; X 92, 9); as the lord of songs and sacrifices (1. 43. 4.), the fulfiller of sacrifices (i 114. 4.) brilliant as the sun, and as gold (i. 43. 5.), tawny-coloured (this epithet is frequently applied), with beautiful chin(ii. 33, 5), fair-complexioned (ibid 8), multiform, fierce, arrayed in golden ornaments (ibid 9), youthful (v. 60, 5), terrible as a wild beast, destructive (ii. 23, 11), wearing spirally-braided hair (i. 114. 1. 5); and as the celestial boar (ibid 5). He is frequently represented as the father of the Maruts or Rudras (i. 64, 2; i. 85, 1; i. 114, 6, 9,; ii. 33, 1; ii. 34, 2; v. 52, 16; v. 60, 5; vi. 50, 4; vi, 66, 3; vii. 56, 1; viii. 20, 17). He is once identified with Agni (ii. 1, 6). He is described as seated on a chariot (ii, 33, 11), as wielding the thunderbolt (ii. 33. 3), as armed with a bow and arrows (*ibid* 10, 14; v. 42, 11; 125, 6), with a strong bow and fleet arrows, with sharp weapons, (vi. 74, 4; vii. 49, 1 viii. 29, 5). His shafts are discharged from the sky and traverse the earth (vii. 46, 3), He is called the slayer of men (*nri-ghne* iv. 3, 6). His anger, ill will, and destructive shafts are deprecated (i. 114. 7, 8; ii. 33, 1, 11, 14; vi. 28, 7; viii 46, 3, 4.). But he is also represented as benevolent (i. 114, 9), as mild, and easily invoked (ii. 33, 5), beneficent (ibid 7) gracious (*Siva*, X 92, 9), as the cause or condition of health and prosperity to man and beast (i. 114, I). He is frequently described as the possessor of healing remedies, and is once characterized as the greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 12, 13; v. 42, 11; vi. 74, 3; vii. 35, 6; vii. 46, 3; viii. 29, 5). He is supplicated for blessings (i 114. 1, 2; ii. 33, 6), and represented as averting the anger of the gods (i, 114, 4; ii. 33, 71). In R. V. vi. 74, 1 ff., he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.

and inanimate existence, being the indweller (as ashta-murti) in all Nature, and who is the Generator, and Preserver and Destroyer —the universal Evolver—is readily perceived; and as pointed out by Kalidasa and Arulnanthi Sivacharya, and by Mrss. Annie Besant, His cruel or destructive aspects, though apparently so, are really the most beneficent aspects. This is also explained by the Puranic description of Him as "inwardly benificent" (Antas Satwam, and "outwardly cruel" (Bahis Tamas). And when we perceive the really beneficent action of the terrible storms and clouds, and thunder and Lightning, Sun and Heat in such a purely agricultural country as India, we can also conceive, how His Wrath is productive of the greatest benefit to suffering and Sinning humanity from freeing him from this mortal and effete body and from this world, as the Vedic Poet so rapturously sings, like a cucumber severed from its stem (Yajur Veda) to regenerate (srishti) again after proper rest (Droupava) to undergo with greater strength the struggles of Life, and thus eat off his karma and eventually to obtain final release from birth, and rest in God. The whole difficulty of European scholars will vanish even on their own evolutionary method, if they will only see that in and around the Personality of Rudra or Siva, the Highest Ideal of the God-head was slowly and surely accreting from the time of the Rig-Veda, and which is most distinctly evolved in some of the Upanishads like Swetaswatara, Kaivalya, Atharva Siras, &c., and much more plainly in the Mahabharat and several of the Puranas, though since and after the days of the Mahabharat, the cult of Vishnu, influenced by the tales of Rama and Krishna was gaining greater footing, though it never succeeded in supplanting the oldest faith anywhere in India.

In the stanza again, the reference to His being the killer (Devourer of Katha Up.) is to his power of destroying our Pasa (sin and sorrow and ignorance), and our material environments (body &c.) and as the Killer of evil, He is represented as fierce and terrible, and yet as He is the saviour of our soul by this very same act He is called Siva (gracious) and Sankara (Beneficent), and Sambhu (the beautiful) and Nandi (Lovable); and the reason is not far to seek why the latter set of names became more popular than the former set of names, such as the generator (Brahma) and ugra (fire), &c., Rudra (destroyer of sorrow) &c. And what our author has now in view are all the Puranic episodes in which the supreme One or His consort Uma, or His sons (Kumara) are represented as fiercely contending with Munmatha and Demons, and Asuras, the real meaning of which of course is that God is the destroyer of Lust and Evil and Ignorance and His aid is absolutely required for man to conquer sin and death. And the most popular festivals representing these conquests of knowledge are the Brahmotsava, and Dasara and Kaman-Pandigai and Skanda-Sashti and Vinayaka-Chaturti. Writing to the *Hindu* some years back on the *Brahmotsava* we gave the following account.

THE BRAHMOTSAVAM OR THE CAR-FEAST.

In every grand feast lasting over several days, each day is performed what is called an '*Ithikam*' (ஐதிகம்), a logical term meaning an ancient tradition or truth and which I may compare to the mystery plays. And the grandest event in a Bramotschavam is the car-feast; and that feast only is called Bramotschavam in which the car-feast is one of the events. The Bramotschavam would mean a feast in honour of the true Brahm or where the Truth of Brahm is manifested.

To describe briefly the festival: the principal thing is the huge car, in the body of which all the 'Devas' are worked in wood. We find attached four horses, and above them is seated a figure with four heads, and behind this figure its modern representative is the '*Kammala*' waving his red handkerchief. Behind him the musicians. In the middle is seated the representation of the 'Deity,' with a single arrow and bow in its hands. We see the whole town or village turning up to see what is popularly called *Katchi* (காட்சி) or *Darsan*, meaning the manifestation of God's grace.

The breaking of the car's axle is also an ordinary event in the car-festival. Now, consider the ancient tradition recorded in the Yajur Veda and elaborated in the Puranas* and Mahabarata and the story is also alluded to in the Ramayana. The story I allude to is the story of the Tiripurasambara. I give the story first as given in Yajur Veda (6th Kanda, 2nd Prasna, 3 Anuvaka and 12th Mantra).

Têsham Asuranám tisra pura asannayasmayyava matha rajatatha harinita déva jetunna Saknuvanta Upasadaiva jigi shan tasmadahur yaschaivam Véda yascha nopasadavai.

Mahàpuram Jayantiti ta ishum
Samas Kurva ta gnim aníkam
Sóman Salyam Vishum tejanam
te bruvan ka imam asishyatíta
Rudra iti aleruvan rudro vai
Krúra; Somya twiti sobravit
Varam Vrina abham eva Pasunam
Adhipaterasaniti tasmat rudra:
Pasunam adhipatistan rudrova
Srijat Satisra: Puro bhiteva ebhyo:
lokébhys Suran pranudata.†

Three Asuras‡ had acquired by their *tapas* (human will and desire) three flaming forts whereby they were committing woe and destruc-

* Matsya Puran. Chapters 129-140.

Skanda-Upadesa kanda; Chapters 70-72, and Linga Puran Purva 72 chapter cf. in last:—

Athâha bhagavàn Rudro devân avalókya Sankara:

Pasunám adhipatyam me dattam hanmi tatosurân.

'Thus Sankara, the Bhagavan Rudra looked to the devas (and said) the Lordship of Pasus was given to me and therefore I will kill the Asuras.'

† There were the three cities of iron, silver, and gold (belonging) to Asuras. The gods not being able to win them (by fight) wished to win them by seige. (The great) say that He (the Brahmin &c). who knows (what ought to be known) and he (the non-Brahmin &c) who does not know—they are able to win by seige the great city which cannot be overtaken by fight: (then) the gods made an arrow composed of Agni as (the bottom hilt) wood (அநீகம்) Soma as (the middle) iron (சல்லியம்), and Vishnu as (the top) (தேஜநம்) and declared (consulted) who will discharge it, and determined Rudra, the cruel (was) able: He (the Rudra) said the boon was made over, I am the Lord of Pasus (both the two-footed and four-footed); so Rudra the Lord of Pasus discharged it, broke up these 3 cities, and blown up them all from these worlds (பூமி., அந்தரிக்ஷம், சுவர்க்கம்).

‡ Our own account follows the more improved puranic accounts where incidents and details are altered somewhat to bring out the esoteric meaning much more fully—for instance, the Puranic account states that the arrow was never fired and that the car became a ruin.

Cf. Tiruvachakam.—

ஈரம்புகண்டிலம ஏகம்பர் தம்கையில்
ஓரம்பே முப்புரமுந்திபற
ஒன்றும் பெருமிகையுந்திபற.

ion on men and Devas. The 'devas' repaired in a body to the supreme and invoked his aid. He consented to destroy them provided each rendered his help as he is described as "தன்பெருமை தானறியாத் தன்மையன்." (He who is not aware of His own kreatness) Then the 'devas' shaped the huge car in which each had his part. The upper and lower halves were the 'heavens' and the earth. The sun and the moon became the wheels. The four vedas became the 4 horses, Brahma its charioteer, Mount 'Meru' and Vasuki became the bow and string; and the arrow was shaped out of Vishnu, the iron, Vayu, the feathers, and Agni the head. The structure had become complete and the Deity had taken its seat, and the dreaded *asuras* were tempted by curiosity and were nearing to view the 'wonder.' (அற்புதக்காட்சி) When, lo! pause! The Devas could not contain themselves and each began to think "I foolishly invoked the aid of 'the one.' what could he do without my help." The very moment the Deity smiled; the *three puras* (three flaming forts) had joined and were consumed to ashes; and the three *Asuras* took their stand by the Deity, and the axle broke and the car was a ruin. The devas woke up smashed and addressed the Deity that he is the *Pasupati* and that themselves are all *pasus*. And from that day, the one began to be addressed as Tiripurantaka and Pasupathi. And it is to be noted that in Ramayana the Deity is addressed as Tirpurantaka and Pasupathi in the same verse.

Now for its meaning. Not to be accused of the foolish and blind error ascribed to the 'modern Hindu Revivalist,' I simply quote the verse from 'Thirumantram' of Thirumular which is being translated and published in these pages.

"அப்பணி செஞ்சடை யாதிபு ராதனன்
முப்புரஞ் செற்றன னென்பர்கள் மூடர்கள்
முப்புர மாவது மும்மல காரியம்
அப்புற மெய்தமை யாரறி வாரே."

Here the three *puras* * are compared to three mala or Pasa or Human coats of the soul or Atma. And I proceed to draw out the parallel. The Asuras typify the human monad in itself pure but working mischief through its encasement in the flesh and senses (flaming forts). Liberation comes when these coverings are destroyed and the feet of the Lord reached. "பாசங் கழன்றால் பசுவுக் கிடம்பதியாம்." To effect this liberation is the effort of the humanity and their labour and perseverance is truly wonderful. They pray to all sorts of gods and read all sorts of books and think out all sorts of methods, but the one thing running through their whole fibre, their Egoism, that pride of self, Ahankara and Mamakara, they do not forget, and it ever and anon crops up. Even when they pray to the 'true One' this pride of self does not vanish and he exclaims 'what a great gnani, what a great bhakta am I'. "Am I not achieving Salvation by my own Gnanam and by my own Bhakti." This poor human effort can only provoke a smile, and the huge structure built by this so-called Gnanam and Bhakti falls to pieces. And yet the Asuras who nearing to view the Supreme (they forget their own peril, their self) for the time being) unite

தச்சு விடுத்தலும், தாமடியிட்டலும்
அச்சுமுறிந்த தென்றுந்திபற
அழிந்தன முப்புர முந்திபற

This very stanza is very suggestive of the true meaning தச்சு விடுத்தல் as leaving off one's human ties when யடியிட்டல், initiation by the Divine Guru happens, and then அச்சு முறிதல், முப்புரமழிதல், our Pasu Botha and *Pasa* coats are all destroyed.

* Pura as used in the Purusha suktha and Kaivalya upanishad and other places technically mean body.

their three forts, i. e. attain 'மும்மலபரிபாகம்' 'or இருவினையொப்பு' to the indifference of the self, by the balancing of pleasure and pain, yet these attain to the feet of the Lord, their *Mala* being destroyed, by the fire, yea, the smile (Grace) issuing from the lips of the Lord. And this is called destruction or samharam. This is merely destructive conquest of flesh, a conquest of Agnanam by knowledge and Grace of God (*Pathignanam*). And the heading to Pathigam called 'திருவுந்தியார்' in 'திருவாசகம்', describing '*Thirupura Samharam*' &c., is called '*Gnana vetri*' (ஞானவெற்றி conquest by gnana.) As this conquest by its very nature involves a conflict, and a very fierce conflict tco, the Deity is sometimes represented in a dread aspect and yet called, 'Sivam' 'The Blissful'. And when we approach the Place of Peace, when our passions are reduced to ashes and from which there is no return, this is the real *mashan** or burial ground and not where our earthly bodies are consumed from time to time and ever and anon to assume another by our flaming unkilled desires and passions. (See a beautiful passage in the first Section of the open court lectures by that really inspired lady, Mrs Annie Besant. where the yogi of yogis is described.) One thing more- Have we not here discovered the true nature of the Pathi, and the nature of the Pasu covered by the pride of self (Pàsa) and the way this *pasa* (*three puras*) can be destroyed, and can we then question the propriety if in this place the 'gods' describe themselves as 'Pasu' and the 'One' as the Pasupathi in the veda. And can we cavil if the feast illustrating all this is called Bramotschavam? As regards the working of the institution, if the object of any religious method is simply to draw out man from his own self and to make him look up to and to own allegiance to the Highest, then I have seen the populace display more real enthusiasm and religious feeling at the drawing of a car in the streets under a burning sun than the most cultured in society in gilded palaces and under zephyr breathing punkas."

DURGA PUJAH.

Last Saturday (Oct 14) was a day of universal rejoicing and sacredness in the land of Ind, and from the poorest peasant and village artisan to the richest and bravest warrior and king, and the devout Brahman all unite their gladsome heart in doing Pujah to the Universal Spirit which is all knowledge and all bliss. As is generally the case in Hindu Religion, the central idea is one thing and it assumes a symbolism and slowly and surely in course of time, the thought and symbolism is expanded and extended and adopted in the multitudes of creeds and sects, we have among our midst. The central thought is that the Supreme Intelligence and Wisdom arises out of darkness and conquers evil, and that it is only with the aid of this Divine Light we can conquer also our darker passions. This idea runs through stories of Indra and Vritra, God and Satan, Ahura and Ahriman, the sun myth and Buddha and Maya &c, &c, This central thought is contained in the famous "Na Sad Asid" hymn of the Rigveda (x 129).

"3. In the beginning there was darkness hidden in darkness; all this was indistinguishable chaos. That which, being everywhere was wrapped in indistinctness grew into one (*Sat*) by the

* This Rudra Bhumi is represented on earth by the sacred shrine of Varanasi (Benares) where yogis obtain release through the fontenelle and obtain the feet of Siva the blissful, (hence all men aspire to die there-Oh-if only they will really reach the true Varanasi!) in the same way as the cave of the yogi, the Hardakasa, for the Dhakara upasana is represented by the sacred shrine of Chidambara in South India. The word *cmacana* both mean a crematorium and Benares.

Great Power (Kriya Sakti) of the austerity of *contemplation* (Gnana Sakti.)

4. At first arose Desire (Ichcha Sakti) which is the primal germ of mind ;Sages searching with their heart's thought have found the kinship of the existent in the non-existent.

5. Their spreading ray of light, was it across, below or above? These were impregnating powers, these were mighty forces ; *Self-supported* was below, and the *Energiser above.*"

As all the Vedic (mantric rituals and philosophy were subsequently clothed in Agamic (Tantric) symbolism, the thought comprised in the above verses were symbolized by Durga warring with Mahishasura and trampling him under foot triumphant and her standing also on the bosom of Her Lord Siva. Durga is the "Power," "thought" and "Desire" (Kriya, Gnana and Ichcha sakti or chitsakti)of the above mentioned verses, and she is the Energiser and her Lord is the *Self-Supporting* Sat. *Mahishasura*, the Asura with the buffalo head (what more stupid than the buffalo to the Hindus?) means Ignorance, Avidya or evil. This is the Universal war going on from eternity and which war is represented in various shapes from time to time. This exactly is the meaning of the war in the Skandapuran, in the Ramayana and in the Mahabharatha.

"Whenever there is decay of Dharma, O! Bharatha, and there is exaltation of Adharma, then I myself come forth for the protection of the Good, for the destruction of the Evil doers, for the sake of firmly establishing Dharma, I am born from age to age", says Lord Krishna the master and Guru of Arjuna, and Arjuna is enjoined to fight out the evil in himself, his egoism. This story also is instructive in this way that without the divine Guru (Arul Sakti) we cannot know ourselves and our God. And the original of this story and teaching is in Arul's (Sakti) own person in the famous Brahme Upanishad (Kena), teaching the nature of the Brahman, the Supreme. This Supreme Wisdom, this Maha Sakti, this Great Chit, this Mahadevi (whose feast is the Mahanônbu) this Durga who is addressed as the "One with the Brahman" in the famous Hymn of Arjuna in the battlefield of Kurukshetra, this Uma (Wisdom, Light; see a beautiful article on tho derivation of the word and history in the *Madras Mail* by Charles Johnston) highly adorned, the daughter of Himavat, tells the highly conceited Devas, who thought the victory was theirs, when the Brahman it was who obtained the victory. "It is the Brahman, It is through the victory of Brahman, that you have thus become great." This Brahman who is (verses I, 2 and 3 of the 2nd khanda) known and thought by one who thinkest he does not know Him, and is not known to him who thinks he knows. The Devas each in his own mind, thought he was the great being, the great actor; and their own insignificance and the great truth, they did not know, till they were told by the Supreme Sakti (*Arul*) her self. This teaching is repeated in the story of the Thiripura Samhara. This is what is taught to Arjuna by Krishna, not to think that he is the actor, that he fights, and that he kills, but that he should dedicate all his acts to Ishwara as His acts, in whom he must fix his thoughts, attaining a mind perfectly balanced towards evil and good. When therefore Durga or Sakti means Supreme Sakti or Wisdom, it is easily conceivable after the nine dark nights of conflict of good over evil, all arts and learning and knowledge and work and sport should receive their light and life, and thePuja to Mahadevi. Mahalakshmi and Mahasarasvati and weapons and tools (Ayudha pujah) &c., should be celebrated. This was originally celebratd in the spring, when after the death and darkness and misery of winter, nature herself put on her best and freshest robes, and everything assumed beauty and life and light. But it was changed from spring to autumn as Rama worshipped Durga in this season before commencing his great fight with Ravana. And Arjuna invokes her aid also in the famous battle of Kurukshetra, and it is said that 'Durga Ki Jai' was the universal war cry in India. And from this also, we gather what were the notions of true warfare among Hindus. No war could be justifiable unless its object was to put down injustice and vice and lawlessness; and no war could be sanctioned which had merely the object of greed and gain and power only.

People may ask why God should be represented as terrible at all, but this goes to the history of evolution of all religious ideas in this land and elsewhere (even the god of the Christians is an angry and jealous god), and we gather also our own feeling on the matter when we speak of "righteous indignation." The story of Uma Haimavati being the mediator* between the Ignorant gods from Indra downwards is repeated in all the Saiva puranas, with the more explicit mention of Siva as the Supreme Brahman and this has vast bearing also on the history of the evolution of the Brahmic Ideal. This story taken with the stories of Daksha's sacrifice, and the sacrifice performed by the Rishis of Dharukavana, leave no doubt about the true meaning.

THE FIRE SACRIFICE.

In any of its three forms was the original mode of worship by the ancient Aryan, and in this worship all the gods are invoked. Thereby the idea of the only One without a second was being forgotten, and the rituals and sacrifices became more and more formal. The improving conscience and thought of the people felt that something must be done to make the sacrifice to the One true God more explicit, and to eliminate from the category of the true God, all the minor gods who were till now addressed as one with God. And greater veneration was being paid to the sound of the Vedas as mantra and not to the true spirit, (this class gave rise to the Purva mimamsa or Sabda Brahma Vadam) and this pernicious influence had also to be checked. And hence, the Pauranika, who narrated not facts in political history, but a much more important aspect of history, namely, the mental and spiritual history of a people, invented these episodes, to illustrate the usual trend in the public minds, and the changes which were being slowly introduced. were Kena Upanishad story proves that the earlier gods even discredited at the time of this Upanishad, and it explains also that the worship paid to these deities in the Vedas was nominally so, but really to the Supreme and that these Gods and their triumphs merely represented the One true God and His Triumphs.

THE DAKSHA STORY.

Would even point to a time when theAryans had fallen to a lower level, and the true spirit of sacrifices (Dakshayani-Kriya Sakti) was totally ignored, and they turned a deaf ear to true counsel, and more heroic measures were necessary, which was nothing else than the entire putting down of sacrifices. And the Gods from Vishnu downwards are smashed by Virabhadra, the creation of God's anger, and the sacrificial place is turned to a crematorium. And when Daksha relents, we find actually in the Vayu Puran (See the account in Wilsons Volumes), God Siva, telling him that all sacrifices and worship which is not directed to the glory of the true *Brahman* is bound to end in such failure,and that all worship really belongs to God, and must be directed to Him solely and wholely to ensure salvation. And the proud and haughty Rishis of Darukavana.

* *cf.* The famous lines "தாயுடன் சென்றுபின் தாதையைக்கூடி" "follow the mother and embrace the father."

THE SABDA BRAHMA VADIES,

Had also to be put down similarly, and the Deer which they created, and sent to destroy God (Siva), by its fearful noise, represents merely the Veda (மாண்மறை), pronounced without meaning, and God Siva, took up this Deer at His fingers' end, held it up close to His Ear, without any evil effect, only to illustrate, that however loud we may shout out the name of God, it cannot reach His ears and have any effect, and unless and until we bring to bear our whole heart and whole soul, in His praise. And in this connection how full of meaning is the line from St. Manica Vachaka.

"வேதங்கள் ஐயாவெனவோங்கி ஆழ்ந்து அகன்ற நுண்ணியனே."

(The Vedas cried Oh Father, and Thou transcendest far far beyond.)
and each one of the five words following the word Vedas, shows the ever increasing distance between Vedas and God, though in other places, God is extolled as "வேதவிழுப்பொருள்"

This is the true meaning of these episodes, and Oriental Scholars have sought vainly to read into these, conflicts between a savage creed and the true ancient Gods, and nothing can be further from fact than to say that Siva was not the God of the Brahmans, Lassen truly observes after a careful reading of Mahabarat that Siva was the god of the upper classes, Brahmans and Kshattriyas. and Manu in mentioning the caste of the Gods, makes out that Siva is Brahman, Vishnu Kshattriya, and Brahma Vaisya and Indraa Sudra and their worship by the respective castes are recommended. And Sri Ramakrishna Paramahamsa speaks of Siva as the ideal of all contemplative and self-absorbed men, and as the God of the Yogis; and the description of the Muni, (Yogi) is almost the same as that of Rudra even in the Rigveda (R. V. X. 136) and the Muni and Rudra are declared to drink the *Visha* together. And in the Mahabharata, Siva is over and over again spoken of as the Yogi of Yogis. And the form ascribed to Siva, his braided hair, his naked body or body clothed in skins (அம்பரமாம் புள்ளித்தோல்—Skin consisting of Ambara-Akas), with Upaveeda of snakes, with his Gangas and Dandu, are exactly the features and accompaniments of a Brahmin Ascetic (Yogi) and the remarkable resemblance will be strikingly noticed in the Poona Art Pictures of Shiva and Parvati, Vashista or Vishwamitra and their wives. And today 90 percent of the Hindu Population wear the emblems of Siva, Ashes and Rudraksha, and the temples of Shiva cannot be counted in numbers and one need only try to count the temples mentioned in Mr. R. Sewell's book on South Indian Antiquities.

52. When Uma out of playfulness shut the eyes of the Supreme Lord, the whole worlds became dark, which darkness was removed by His third eye. They know not that by this tradition that all the Lights of heaven are but reflections of His Supreme Joti Form.

"In this Indestructible, (Brahman) the sun and moon were established." (Br. Up. 3.8 11.)

53. They know not that the Devas felt dejected and unhappy for want of sense-enjoyment when the Supreme Siva assumed Yoga. They know not that when the God Vishnu persuaded His son Kama Deva to face Siva, the latter burnt him to ashes by His Upper Eye; and when the Supreme however became united to the Gracious Mother, Uma Haimâvati, all sentient creatures recovered their happiness.

54. Unless the Supreme can assume Forms, we cannot have manifestations of His Panchakritya, and of His Grace to His Bhaktas. We cannot get the sacred Revelations. We cannot eat the fruits of our Karma, and seek release by Yoga, and by sacred initiation.

55. Once we assert Form to the Supreme, it follows that It is Formless also. From this again, we derive a third Form which is neither Form nor Formless. All these three varieties of Forms are assumed only and solely for the purpose of destroying our own physical forms, (cause of birth and death).

NOTE,—The first is called the Sakala or Apara, the second is called Nishkala or Para, and the third is or Sakala-Nishkala or Parapara.

56 If asked why God is spoken of as Adhwa Murti (having the Adhwas for His Body), it is because He is Eternal and omnipresent and inseparable from all these bodies, and He actuates and moves both Chit and Achit, that the Vedas call Him so.

NOTE.—These six Adhwas are (1) Kala, whose subdivisions are Santhyathitha Kala (சாந்தியாதீதகலை), Santi Kala (சாந்திகலை), Viddhei (வித்தை), Prathishta (பிரதிஷ்டை), Nivirti (நிவிர்த்தி), (2) Bhuvana, (3) Varna, (4) Mantra, (5) Pada, (6) Tatwa, and these respectively form (1) members of His body, (*a*) head, (*b*) face, (*c*) chest, (*d*) arms, (*e*) feet; (2) hairs, (3) skin, (4) blood (5) nerves, (6) flesh and bones. Vide mantra No. 991 in R. A. Sastrie's *Lalita Sahasra Nama*.

57. If asked, why it is the Vedas speak of Mantra more specially as His Body, it is because that, of the material causes of the Universe, namely, Vindhu (Kundali), Mohini (Asuddha Maya) and Mahat (Prakriti), the Vindu body is of the purest, and is in Union with Siva Sakti

58. And because this Mantra originates from this Pure Vindhu, and is caused and permeated by Parasakti and is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as Hara's Body.

59. If asked why of these Mantras, the Tantras speak of the five mantras, Isana &c., more as His Body, Hear! These five mantras arose first and is the cause of all other Mantras, and are guided by the five First Saktis.

END OF 2ND ADHIKARANA.

J. M. N.

THAYUMANAVAR POEMS.

(*Continued from page 58.*)

எறிதிரைக்கட னிகர்த்த செல்வமிக
  வல்ல லென்றொருவர் பின்செலா
தில்லை யென்னுமுரை பேசிடாதலகி
  லெவரு மாமென மதிக்கவே
நெறியின் வைகிவளர் செல்வ மும்முதவி
  நோய்க ளற்றசுக வாழ்க்கையாய்
நியம மாதிநிலை நின்று ஞானநெறி
  நிஷ்டை கூடவுமெந் நாளுமே
அறிவி னின்றுகுரு வாயு ணர்த்தியது
  மன்றி மோனகுரு வாகியே
அகில மீதுவர வந்த சீரருளை
  யைய வையவினி யென்சொல்கேன்
சிறிய னேழைநம தடிமை யென்றுனது
  திருவு ளத்தினி லிருந்ததோ
தெரிவ சற்கரிய பிரம மேயமல
  சிற்சு கோதய விலாசமே, (எ)

128. O Chithânanda Siva of all gracious lîla! O The Pure unknowable Parabrahman! Oh! Lord! Oh! Lord! How can I describe Thy great Benevolence! Thou made me, dwelling in my heart always, understand that I might well realize the intent and purpose of *this* life. That I might, without simply imitating others, judge of the evils of wealth's plenitude which is like the rolling waves of the sea; that I might command respect and regard in this world by never denying alms to the poor and by going in the true path of virtue; that I might keep up bodily health, mental vigour and moral purity and by the abstract devotion in yoga of *niyama* &c, and pass myself through Thy Gnana *marga* and reach the Highest End, *Thy Sayujya*. And what is more, thou camest down on earth as *Mauna Guru* to show me such grace.

O I see indeed that my miserable state of ignorance had also found a place in Thy Divine Will and Pleasure.*

* *c f.* Verses 95, 97 & 101 with notes. The holy saint impresses upon the mind of his reader impliedly the Providential scheme of the Supreme Will of God, *which scheme was adopted to spiritually refine the souls*; *viz.*, *first*, this *sadhana*-world for them to live in; *next*, this embodiment suitable to such worldly life; and *thirdly* the gift such as wealth, fortune &c., to keep up this life and the sound state of this embodiment (body). It is an undisputed fact that the said *world*, *life* and *embodiment* **necessary** for soul's refinement are in their character productive of evils also which the souls can guard themselves against by *SivaGnana* and that but for their embodied existence the souls cannot have got knowledge of God (*Siva-Gnana*). Now it may be asked why should the Perfect God devise such a bad scheme with illusory materials (maya or matter)? This question vanishes itself if it should be thought over and seen that the all-gracious God pitying the abject state of the souls as a *fact* wanted out of pure and simple. Benevolence to make the best of the available materials (co-existent maya) and did effect thereout the said scheme solely for the benefit of the co-existent dependant souls labouring (in a Kevala state) under bonds of ignorance (co-existent with them). So to question the God's benevolence is to do greatest injustice and wish for complete ruin to ourselves. And such a question can never suggest itself to an unprejudiced free mind of a divine nature. This verse (128) further shews that Siva-Raja-Yoga is merely a next step to Siva-Gnana.

எவ்வுயிர்த்திர ளுமுலகி லென்னுயி
  ரெனக்கு ழைந்துருகி நன்மையாய்
இதமு ரைப்பவென தென்ற யாவையு
  மெடுத்தெ றிந்துமத யானைபோல்
கவ்வை யற்றநடை பயில வன்பரடி
  கண்ட தேயருளின் வைவமாக்
கண்ட யாவையு மகண்ட மென்னவிரு
  கை குவித்துமலர் தூவியே
பவ்வ வெண்டிரை சொடுத்த தண்டரளம்
  விழியு திர்ப்பமொழி குழறியே
பாடி யாடியு ளுடைந்து டைந்தெழுது
  பாவை யொத்தசைத லின்றியே
திவ்ய வன்புருவ மாகி யன்பரொடு
  மின்ப வீட்டினி லிருப்பனோ
தெரிவ தற்கரிய பிரம மேயமல
  சிற்சு கோதய விலாசமே. (அ)

129. O Chithânanda Siva of all-gracious lîla! O The Pure unknowable Parabrahman! O for that time, in which I shall be transformed into *Thy Love*, the Divine Love, and remain with Thy beloved devotees in the blessed *moksha* And I can hope to befit myself to the said *advaita* state of Thy Love of Bliss only should I possess myself with these acquirements:—

(1.) *I must melt myself into tenderness of love to all Thy creatures below.*

(2.) *I must always speak what is really good and sweet.*

(3.) *I must scorn with extreme contempt, the sinful affections of 'me' and 'mine.'*

(4.) *I must, with the good courage* of an elephant, conduct myself in the moral course of life.*

(5.) *I must, at the mere sight of Thy devotee's feet, fancy them Thy Gracious Love and feel Thee, The Undivided One, in all objects of the Universe.*

(6.) *And I must, then, grow most emotional* in Thy worship lifting up my hands joined, strewing flowers on the fancied object of my worship † and in my so doing, my tears must run down like pearl-like drops of water beaten up by the sea-waves, my tongue failing, myself set upon dancing and dancing and singing still Thy Glory ; and, in an emaciated state, I must, now and then, stand motionless as a painted picture and transported with the above described Bliss of Thy Heavenly Love.‡*

R. S.

(*To be continued*)

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* The good courage referred to is the moral boldness not to fear the tremendous attacks of evils or religious prejudice or bigotry or ignorance or wanton mischief or other obstacles of the pasa-world.

† *Fancied object of worship.* To a Jivan Mukta, when truly sunk in Sivohambhavana practice of *Sivagnana-Sariya, Sivagnana-kiriya, Sivagnana-yoga,* and *Sivagnana-Gnana,* every thing will appear as **Siva-Para-Brahm** *i.e., Supreme Love* itself. (' அன்புருவமாகி ') Then he begins to worship anything and every thing he sees, feels, steps on, lies on, sits on and thinks on, as **Siva-Para-Brahm**. It is at this state when attained that the devotee becomes transported with Divine Love and dances, sings, utters the Glory of the Supreme and raves and shrieks sometimes like a madman or children or demoniacs. These emotional expressions of true devotional love to God are sometimes mistaken and trifled away by those who are ignorant of the characteristic marks of a true *bhakti-gnani,* Saint Tayumanavar announces the Glory of bhakti-gnanis in these words :—

பாலரொடு பேயர் பித்தர் பான்மை யென நிற்பதுவே
சீலமிகு ஞானியர்தஞ் செய்கை பராபரமே".
(Like children or demoniacs or th' mad,
Seem, O Lord, the acts of Thy bhaktas glad).
"ஆடுவதும் பாடுவது மானந்த மாக நின்னைத்
தேடுவது நின்னன்பர் செய்கை பராபரமே."
(Acts to suit Thy divinest bhaktas 'll be
To dance and sing with joy for knowing Thee).

‡ This verse exhaustively prescribes the qualifications of a true *Siva-Gnani,* c. f. Saint Tirumular's verse :—

" அன்பும் சிவமு மிரண்டென்ப ரறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே."

(The unwise think that Love and Sivam are different. They do not know that Love is Sivam. On learning that Love is Sivam they would rest themselves in that state of beocming Sivam.)

I'sa perserve you ! He who is revealed
In these eight forms by man perceptible—
Water, of all creation's works the first ;
The Fire that bears on high the sacrifice
Presented with solemnity to heaven ;
The Priest, the holy offerer of gifts ;
The Sun and Moon, those two majestic orbs,
Eternal marshallers of day and night ;
The subtle Ether, vehicle of sound,
Diffused throughout the boundless universe ;
The Earth, by sages called 'The place of birth
Of all material essences and things' ;
And Air, which giveth life to all that breathe.

—(KALIDASA).

LUNACY IN INDIA.

According to the annual report on lunatic asylums, only two are at present found necessary, in the central provinces of India one at Nagpur, which, at the close of 1897, contained 205 patients ; the other at Jubbulpore, with 177 inmates. As to the causes which are registered as having produced the loss of mental balance, in 175 cases they are unknown, but epilepsy and sunstroke produced 26, fever 12, and privation 6. Opium eating resulted in lunacy in four cases ; spirit drinking in two. But by far startling is the statement that ganja smoking, it is believed has sent more victims to the asylums than any other known cause. In one instance a youth of twenty-two confessed that he had frequented the company of Sadhus, or religious mendicants, and had taken bhang and smoked ganja in their company. This had made him a mental wreck. Another man stated that he had been in the habit of taking ganja, bhang, and wine for years, while a third had been pursuing the same course for months only, but in every instance the effects had been disastrous. When first admitted those patients refused food, had to be fed by force, would wear no clothes, and could seldom be persuaded to speak. The depression was extreme and the weakness distressing. Yet, notwithstanding these facts, there are apologists for the Government of India who contend that these drugs are harmless and innocuous.!

(THE ABKARI).

THE

LIGHT OF TRUTH

OR

Siddhanta Deepika.

MADRAS, OCTOBER 1899.

ASHTAMU'RTAM.

"Anthariclichanti Thamsanâ Rudram Promanishaya Krinanthi Chikbahya Chacham. (Rig-Veda.)"

"Those who meditate with love on the Supreme Rudra who is within all, they eat food."

It is a noteworthy fact that our sages have often compressed a whole philosophy in a single word or phrase. We once before illustrated how pregnant was the naming of the vowels and consonants as உயிர் and மெய், Sareeri and Sareera, in regard to the question of the relation of God to the world. We take up to day another word which is the expansion of the same subject. This word is "Ashta Murti" It means Being having Eight Forms and is a synonym of Siva or Rudra. These Eight Forms are, Earth, Water, Fire, Air, Akas, the Sun and the Moon and Soul or Jiva or Pasu.

By these Eight names are comprised the whole universe, both animate and inanimate. The only substance which these terms do not comprise is God; and when therefore God is spoken of by His having these eight forms as His Body, then the relation of God to the world is clearly brought out, namely that of Body and Soul, which relation, of course, we have fully explained in our article of "Mind and Body." As soul in a body, He is in every thing, and hence called Viswanthariyami; and we have quoted a Rich verse above in which God (Rudra) is called Antharyami; and innumerable passages are also scattered abroad in the body of the various Upanishads. As having the universe for His form God is called Viswasorûpa

"Viswarûpâya vi Namo Namaha."

As giving rise to the whole universe from Himself He is called Viswakârana or Viswayonihi. By the same way, as we often identify our own body with ourselves, God is frequently spoken of as universe itself and is accordingly addressed as Earth, Water, Fire, Air, Sky, the Sun and the Moon and Soul.

But there are clear passages to show that He is none of these. No one could seriously contend to day that where these Upanishads identify God with some of these inanimate forms that earth or fire or any of these elements, and not the Ruler within or the Puller as He is called in Brihadaranya is really God. But the texts identifying the jiva with God has caused no amount of confusion, and these texts are quoted as standing authorities by a whole school of Indian philosophers, though texts can be quoted as frequently in which God is spoken of as different from the Jiva. As being none of these Eight and transcending all, He is called Viswadika.

"Viswadiko Rudra," (Svetas).

"Who of the Gods is both the source and growth, *the lord of all, the Rudra,* mighty seer; whoever sees the shining germ come into birth—may he with reason pure conjoin us."

"Who of the Gods is over-lord, in whom the worlds are based, who ruleth over his creatures of two feet and four; to God, the "Who," with (our) oblation let us worship give."

These follow naturally the text "That sure is fire, That sun, That air, That surely moon, That verily the Bright, That Brahm, the waters That, That the Creator."

In the previous adyâya occurs the passage "What is this all, far, far beyond, That Formless, griefless That." "What God in fire, in water what which doth pervade universe entire. What in the plants, what in the forest lords, to Him, to God, Hail, all Hail."

"This God, in sooth, all the quarters is; long, long ago, indeed, he had his birth, he verily (is now), within the germ. He has been born, he will be born; behind all who have birth he stands, with face on every side."

The famous passage in the seventh Brahmana, of the 3rd Adyaya, of the Brihath A'ranya Upanishad, brings out a full exposition of these Eight forms of God. In the third Mantra, Earth is said to be His body—

"Yasyaprithivi sareeram."

"He who dwells in the earth, and within (or different from) the earth, whom the earth does not know

whose body the earth is, and who pulls (rules) the earth within, He is thy Self, the puller (ruler) within, the immortal."

And in Mantrâs, 4, 5, 7, 9, 11, 12 and 22 the water, fire, air, sun, moon, Akasa and Vignana are respectively said to be His bodies.

The passages are all similar to the one relating to the earth and we quote the last, however, in full,

"He who dwells in Vignana, and within (or different from) Vignana, whom Vignana does not know, whose body Vignana is, and who pulls (rules) Vignana within, He is thy Self, the puller (ruler) within, the immortal."

Professor Max Muller translates Vignana as knowledge, but he notes at the same time that those of the Madhyândina school interpret it as meaning the Atma or the soul; and according to the text in the *samana prakarana*—"yasyatma sareeram"—and from the Upa-Brahmanas we will quote below, it will be seen that it is the correct interpretation.

The other text in the Brihat-A'ranya, makes it much clearer. "God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul, He penetrates into the recess of the soul." Nothing can be clearer than this text. This Soul and soul, this Atma and atma, this Self and self (The confusion in thought arises from the name which originally meant the human spirit being applied to the Supreme spirit also), are the two birds which dwell in the tree (human body); these are the two which "enter into the heart, the excellent divine abode" and these are the two which are in the "inside of" of the human eye. The confusion of using the same word to denote and connote two different things is really vicious, and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gita, and Atma is distinguished from Paramatma, Purusha from Purushottama or Parama Purusha. Verse 22 of Chapter 13, is a characteristic verse in this respect as it gives all these names and the true definition of Sat as distinguished from Sat-asat.

"Spectator, and Permitter, Supporter, Enjoyer,
Maheshwara, thus is styled *Paramatman*;
In this body *Parama Purusha*."

We have elsewhere observed how the sole purpose of the Puranas and Ithihasas is merely to explain the particular text of the Veda or Upanishad. The passage in the Upa Brahmana embodies the particular text and explains it.

See how this passage, from Parasara Purâna reproduces the words and meaning of the Rich text quoted above.

"Antharichchandiyâ Rudram Sadhà Vanthayam Maneeshyâ
Kruhnanthi Sihvaya thâhirasa pûrnô Amruthôthakam
Anthar Nâchchantiyâ Ruthram Bahvânu Sahitham Sivam
Purusha Mâvakruhnanthi Sikvayathânasam Sayaha."

The following passage from Skanda Purana also says that the jiva is the body of God.

"Antharyami Sa Avisha jivâ nàm Parameshwaraha"
"That same Paraméshwara is the Antharyâmi in all jivas".

Turning to Mahabarata, the statement that God has these eight objects for His body and that the universe is His Form, that He is different from the universe occurs very frequently.

We cite the following passages from the Anusasana Parva, P. C. Roy's edition:—

"Him that hath universe for His form" page. 49

"Thou art of the from of all jivas in the universe" page. 125.

"Thou art the Lord of jivas" page 133.

"Thou hast universe for thy form" p. 105.

"Thou art He who has the whole universe for His limbs". page. 104.

"He pervades all things in the universe and yet is not seen anywhere" (page 50)

"Agitating both Prakriti and Purusha by means of his energy (Sakti); He created therefrom the universal lord of creatures Brahmah."

"He is both Sat and Asat."

"He transcends both Prakriti and Purusha" (page. 50).

"Thou art He called Sat of sat." page 127.

"Having created all the worlds beginning with "Bhu" together with all the denizens of heavens Thou upholdest and cherishest them all, distributing Thyself into the well-known forms numbering eight." page 96.

The poet Kalidasa in his benedictory verse in Sakuntala explains what these eight forms are,

I'sa' preserve you! He who is revealed
In these eight forms by man perceptible—
Water, of all creation's works the first;
The Fire that bears on high the sacrifice
Presented with solemnity to heaven;
The Priest, the holy offerer of gifts;

The Sun and Moon, those two majestic orbs,
Eternal marshallers of day and night;
The subtle Ether, vehicle of sound,
Diffused throughout the boundless universe,
The Earth, by sages called, 'The place of birth
Of all material essences and things,'
And Air, which giveth life to all that breathe.

There is also this verse for which we cannot find any reference which gives eight names of God as He dwells in His eight forms.

"Prithivyo Bava, Apach Sarvah, Agne Rudrah, Vayur Bhimah, Akasasya Mahadevah, Suryas Yograh, Chandrasya Somah, Atmanah Pasupathih"

Note here that the word Hotri meaning the sacrificer or the Yajaman (master) of the sacrifice, stands for atma, jiva or Pasu. Hence the Lord of the pasu is called Pasupathi. (Meda Pati)

We quote a few more passages from Mahabarata.

"Thou art the eight Prakritis; Thou art again above the eight Prakritis, everything that exists represents a portion of Thy divine Self". page 99

‡ The following passage explains why God should multiply Himself, why He should manifest Himself into these eight forms; *i. e.*, why God should bring about the evolution and creation of this world; not, of course, from any moral necessity connected with the doctrine of samsara; not, of course, from His will to exist and desire for enjoyment; not, of course, from a desire to see His own reflection; not, of course, from a necessity to seek His own salvation; but that this evolution is necessitated for the improvement and salvation of the sin-covered soul.

"Know O Kesava, that this all, consisting of animate and inanimate existences, with heaven and other unseen entities; which occurs in these worlds, and which has the All-pervading Lord for its soul, has flowed from Maheswara, and has been created by Him for the enjoyment of Jiva." page 70.

The soul, in its Kevala condition, lies in utter and hopeless oblivion, and helplessness. The Lord Wills (Ichcha sakti that these souls should reach salvation out of His pure Grace (Arul Sakti); and by means of His own Energy (Kriya sakti) He agitates and puts motion and life into Prakriti (Maya sakti); and Purusha (souls) and the whole of the manifested universe is brought forth from His womb. The souls in these material bodies act and gain experience and knowledge, and finally freedom from the bondage of birth and death. Thus the soul passes through its sakala and athîtha conditions; and it is the fundamental tenet of every school of Hindu philosophers that unless the soul enters the cycle of samsara, that wheel of birth and death, the soul cannot reach Mukti.

We close this paper with a few quotations from the Dravida Suruthi bearing on the question under discussion. Our saint Tirumular says.

(1) ஊனு யுயிரா யுணர்வங்கி யாய்முன்னஞ்
சேணு வானோங்குந் திருவுரு வேயண்டத்
தாணுவு ஞாயிறுந் தண்மதி யுங்கடந்
தாண்முழு தண்டமு மாகிநின் றானே.

The body and soul, and fire and far Spreading
Air and space, and earth His form.
The fixed sun, cool moon, transcending these.
Yet stands He as the stupendous world.

2. எட்டுத் திசையு மடிக்கின்ற காற்றவன்
வட்டத் திரையனல் மாநில மாகாச
மொட்டி யுயிர்நிலை யென்னுமிக் காயப்பை
கட்டி யவிழ்க்கின்ற கண்ணுதல் காணுமே.

The wind that blows in eight quarters is He.
The whirling flood and fire, huge earth and space,
The sentient soul with these His bodily frame,
He joins, and leaves, the God with the frontal Eye

From our Sainted Lady of Karikal, we have the following verse.

(1) அவனே யிருசுடர் தீயாகா சமாவான்
அவனே புவியனல் காற்றாவான்—அவனே
இயமான னாயட்ட மூர்த்தியு மாய்ஞான
மயனாகி நின்றானும் வந்து.

Two Lights, the fire and space is He
The earth and water, air is He.
The soul, with these His eight forms
He stands as Intelligence pure.

The text of St. Maikanda Deva is that

"God is Chit because He is omnipresent and unless He is pure Intelligence, He cannot be omnipresent. (See for further explanation. 2nd Sutra Sivagnana botham-English edition II)

Our Saint Pattinattar gives a most elaborate description in the following Agaval—

இருநிலமடந்தை இயல்பினினுடுத்த
பொருகடன் மேகலை முகமெனப்பொலிந்த
ஒற்றிமாநக ருடையோயுருவின்
பெற்றியொன் றாப் பெற்றோரியாரே
மின்னின்பிறக்கந் துன்னுநின் சடையே
மன்னியவண்டநின் சென்னியின் வடிவே
பாவகன்பரிதி பனிமதிதன் னொடு

மூவகைச்சுடருநின் நுதனேர்நாட்டந்
தண்ணொளியாரந் தாரா கணமே
விண்ணவர்முதலா வேறோரிடமாக்
கொண்டுறைவிசும்பே சோலநின் னகம்
எண்டிசைதிண்டோள் இருங்கடலுடையே
அணியுடையல்கு லவனிமண்டலமே
மணிமுடிப்பாந்தள்நின் றாளிணைவழக்கே
யொழியாதோடிய மாருதமுயிர்ப்பே
வழுவாவோசை முழுதுநின்வாய்மொழி
வானவர்முதலா மன்னுயிர்பரந்த
ஊனமில்ஞானத் தொகுதிநின் னுணர்வே
நெருங்கியவுலகினின் னீர்மையுநிற்றலும்
சுருங்கலும் விரிதலும் தோற்றம்நின் றொழிலே
அமைத்தலுமழித்தலும் ஆங்கதன் பெயர்ச்சியும்
இமைத்தலும்விழித்தலும் ஆகும் நின்னியல்பே
என்றிவைமுதலா இயல்புடை வடிவினொடு
ஒன்றியதுப்புரு இருவகையாகி
முத்திறக்குணத்து நால்வகைப்பிறவி
அத்திறத்தைம்பொறி அறுவகைச் சமயமொடு
எழுலகாகி எண்வகை மூர்த்தியோடு
ஊழியோடூழி யெண்ணிறந்தோங்கி
எவ்வகையளவினிற் கூடிநின்
றவ்வகைப்பொருளுநீ யாகியவிடத்தே.

O Thou Dweller in Votri, which beams
As the face of the sea-girt Earth!
Who owns Thy form beyond compare?
The Lightning's flash Thy locks do show
The teeming Earth, Thy Head does form.
The Sun and Moon, and Fire, these three,
Are Eyes that light Thy Divine Face.
Thy cool bright wreaths are the countless stars.
The sky where-in the gods do dwell
Forms thy broad Chest. The eight quarters,
Thy shoulders strong. The broad sea Thy Vest.
Thy Organ, Earth; Feet, the worlds below.
The flowing wind Thy constant breath
The flawless sounds are all Thy words.
The faultless wisdom that is together found
In Gods and Men is all Thy own.
The teeming world lives and developes
Vanishes and reappears, These Thy acts.
The world, in life or death, awake,
Or asleep, does show Thy Nature true.
With these Thy Form, Thy one True spirit
Becomes dual; clothed in Gunas three,
Art born as four; Hast senses five,
The six Religions, and seven worlds
Dost become and art the Eight Gods.
And thus for ages and ages progressing
Whatever Thou unitest with
That Thou dost sure become.

The following is the favourite quotation from Tiruvachakam.

(1) நிலநீர் நெருப்புயிர் நீள்விசும்பு நிலாப்பகலோன் [றா
புலனாய மைந்தனோ டெண்வகையாய்ப் புணர்ந்துநின்
னுலகே ழெனத்திசை பத் தெனத்தா னொருவனுமே
பலவாகி நின்றவா தோணோக்க மாடாமோ.

Earth, water, air, fire, sky, the Sun and Moon,
The sentient man, these eight forms He pervades
The seven worlds, ten quarters, He the One,
And Many, He stands, so, let us sing.

Saint Tayumanavar selects the following Verse from St. Appar's Devarm for special praise in his அறிஞ ருரை.

(1) இருநிலனாய்த் தீயாகி நீருமாகி
இயமான னாயெறியுங் காற்றுமாகி
அருநிலைய திங்களாய் ஞாயிறாகி
ஆகாசமா யட்ட மூர்த்தியாகிப்
பெருநலமுங் குற்றமும் பெண்ணுமாணும்
பிறருருவுந் தம்முருவுந் தாமேயாகி
நெருநலையா யின்றாகி நாளையாகி
நிமிர்புன் சடையடிகள் நின்றவாறே.

As earth, fire, water, air and Ejaman
As moon, the sun and space, as Ashta Murti,
As goodness, and evil, as male and female Himself
the form of every Form,
As yesterday and to-day and to-morrow, my Lord
with the braided hair stands supreme.

The following verse of St. Appar also explains how this Being who is the greatest of the great is so small also as to be confined in ourselves.

எட்டுமூர்த்தியாய் நின்றியலுந்தொழில்
எட்டுவான்குணத் தீசனெம்மான்றன்னை
எட்டுமூர்த்தியு மெம்மிறையெம்முளே
எட்டுமூர்த்தியு மெம்முளொடுங்குமே.

As Ashta Murti, He performs functions
He, my Father and God, possessed of eight attributes
He, the Ashta Murti is my Lord and Master
He, the Ashta Murti is confined in me.
Saint Gnana Sambanda has the following verse.

பாருநீரொடு பல்கதிரிரவியும் பனிமதி யாகாச
மோரும் வாயுவு மொண்கனல் வேள்வியிற் றலைவனுமாய்
நின்றார்
சேருஞ்சந்தன மகிலொடு வந்திழி செழுப்புனற் கோட்டாறு
வாருந் தண்புனல் சூழ்சிரபுரந் தொழுமடியவர் வருந்தாரே.

As Earth, Water, the Sun and Moon and Sky.
The flowing Wind, bright Fire, and Hotri, He stands.
Sirapuram, washed by the scented waters of Kôttâr
They who praise, they will suffer no pain.

And St. Thayumanavar himself pertinently asks why when the earth, air &c. are spoken of by the Vedas as God Himself, why he should not himself be spoken of as God.

(1) பாராதி நீயாப் பகர்ந்தா லகமெனவும்
ஆராயுஞ் சீவனும் நீயாம்காண் பராபரமே.

(2) வானாதி நீயெனவே வைத்தமறை யென்னையுநீ
தானாகச் சொல்லாதோ சாற்றாய் பராபரமே.

Siva is also called Digvâsas, Digambara, Nirvani, and He dances in *Chitambara*, and His person and limbs as we have seen represents each an element or portion of the universe. And this description of His we notice even from the Rig Veda downwards. As the translator of Mahabharat frequently remarks, if Siva is identified in those passages as the Supreme Brahman this identification has been going on ever since the very beginning. But we speak of an identification when there is a difference originally. Would it not therefore be more proper to say that the words Siva and Rudra are merely the names and His Form, the Form of the supreme Brahman ?

We cannot here omit to note the fact also that there are temples in India in which God (Siva) is worshipped in one or other of these eight forms.

As Earth, He is worshipped in Kanchi (Conjeeveram,) as Water, in Jambukeshwaram (Trichinopoly;) as Air, in Kalahasti ; as Fire in Tiruvannamalai ; as Akas, in Chidambara ; as Sun, when every one performs Surya Namaskaram ;* as Moon, in Somnath as Pasu or Atma, in Pasupathi Temple in (Nepaul).

SAINT NAMMALVAR.

Buddhism is now nearly twenty-five hundred years old. We cannot, with any degree of approximation, state, how long Vaishnavism and Sivaism have been in existence in India, much less in the Dravidian countries. From the old classics we learn that the Hindu Trinity were individually worshipped in separate temples under the designations of Vishnu, Siva and Brahma. The worship of Brahma disappeared in the course of time. Buddism waxed and vaned in a period of one thousand and five hundred years, its existence in India being only nominal now. History decisively shows that Vaishnavism and Sivaism existed before the advent of Buddism. Vaishnavism and Sivaism are at least as old as the Vedas.

When and by whom these two religious faiths were introduced in the South, we cannot, at present, even guess with any probability. Even the oldest of the old Tamil classics now extant allude to the mythological accounts of Vishnu and Siva. Every author invokes either Vishnu or Siva. Siva is said to have presided over the First Madura college personally. Siva finds no place in the list of deities guarding the different kinds of land in the Tamil country. But his son Murugan (Subrahmanya) is the guardian deity of hills, and Vishnu of forests, as will be seen from

மாயோன்மேய காடுறையுலகமும்
சேயோன்மேய மைவரையுலகமும்
வேந்தன்மேய தீப்புனலுலகமும்
வருணன்மேய பெருமணலுலகமும்
முல்லைகுறிஞ்சி மருதநெய்தலெனச்
சொல்லியமுறையாற் சொல்லவும்படுமே.

(page 10. பொருள், தொல்காப்பியம்).

The commentator of Tolkappiyam states that the four-fold division of the Vedas was not made by Vyasa when this Tamil grammar was composed. It is highly probable, therefore, that Sivaism and Vaishnavism date from a very high antiquity in the Tamil country. The original Tamil converts probably derived all religious information from the Aryan missionaries and ceremonials performed by them. Scholars began subsequently to hymn Siva and Vishnu. These hymns began to form the religious literature of the Tamils. Long after, they began to compile and systematise the tenets and doctrines involved in these faiths. These compilations formed the Sidhanta literature of the Tamils. The Siva hymns were about the 10th century classified and arranged into a series of 12 books called திருமுறைகள். Vaishnava hymns were also about that time collected and named the Prabhanda of four thousand நாலாயிரப் பிரபந்தம். The Sidhanta schools also developed their religious philosophy and wrote a number of original works independent of Sanskrit authorities.

* My grand mother is even now, in her extreme old age, very regular in her Surya Namaskaram but she speaks of Him as 'Siva Surya-Kanné' 'சிவசூரியக்கண்ணே'.

Of the above said religious lore of the Tamils, Professor Seshagiri Sastriar of the Presidency College, Madras, writes as follows in his Essay on Tamil Literature :—"The religious portion of Tamil literature is more important than any other portion and claims a greater attention than Sanskrit itself. While the Vedas, Smritis, and Agamas constitute the foundation of the early part of the whole Hindu religion, the later part owes its origin to the customs, manners, and religions of Southern India, and are founded on Tamil literature. As the Vedic hymns are used in the Vedic and other ceremonies, so are the hymns of the Tevaram and Prabhandam sung in many religious ceremonies in Southern India. These ceremonies came into existence in Southern India and have spread throughout India in some form or other. The peculiar Vaishnava and Saiva religions which prevail in the South can do away with Sanskrit entirely and will be quite contented with a knowledge of Tamil.

"A study of the religious portion of Tamil literature, therefore, on a historical and literary point of view, will be very useful to Tamil scholars. It will put them in possession of sufficient materials contributing to a knowledge of the history and chronology of those religious teachers who are said to have founded the religious literature. We shall also be in a proper position to trace the origin of the religion to its very source and to explain the various stages through which it has been developed and has assumed the present form. We shall also be able to remove all prejudices and wrong views, correct errors and exaggerations, and sift truth from legends and imaginary tales."

Let us, then, with the object in view of making a critical study of the Vaishnava Tamil literature, take up, for the present, a superficial review of Nammalvar —the chosen saint of the Lord—one of the twelve hymners (Alwars) of the Prabhanda of four thousand.

According to the chronology of these alvars as given in Guruparamparai by Pinbalagiya Manavala Jiyar, Nammalvar stands 6th in the list and is said to have been born on the 43rd day of the Kaliyuga, ie 3075 B. C. He was the only son of Kari (the Vellala king of Tirukkurukur) and Udaiyanangai. The child neither sucked, nor opened its eyes and mouth : and yet was apparently growing in the order of nature. The parents taking it to be of supernatural birth, left the child in the local temple. The child besested himself under a tamarind tree in the posture of Yoga practice and remained so until he was sixteen years old. It was when Madurakavi Alwar (one of the 12 Alwars) came there to witness the scene, that Nammalvar for the first time opened his mouth. Understanding from the interview the divine nature of the boy, Madurakavi at once prostrated before his holiness and became his devotee. Immediately thereafter Vishnu appeared before Nammalvar. No sooner did he gaze on the divine form of Vishnu, than he began to pour forth hymns in his praise, which Madurakavi Alvar committed to writing as amanuensis. Nammalvar ascended to Heaven in his 35th year.

The first book of his hymns is called திருவிருத்தம் supposed to be the essence of the Rig Veda. It numbers 100 stanzas. The others were திருவிருத்தம், திருவாசிரியம், பெரியதிருவந்தாதி, and திருவாய்மொழி the essence respectively of the Yajur, Atharvana, and Sama Vedas. திருவாசிரியம் contains only 7 stanzas and பெரியதிருவந்தாதி 87. திருவாய்மொழி—the sacred truth contains 1000 stanzas of 100 groups, each group numbering 10 stanzas (each group of course having an epilogue).

The Saint opens his works with an appeal to God to free humanity from false ideas of soul and salvation, evil conduct, and from a dirty bodily prison, and to lead them up to eternal bliss. He upholds Vishnu as the true Supreme Lord of the universe. Occasionally he assumes the tone of a submissive petitioner. Now and then he pens love sonnets as from a sweetheart (himself) to her lover (the Lord). Here and there he praises the idols of Vishnu in the holy shrines in sacred cities. He frequently gives the reader to understand that the Lord is present in his mind and dictates His own praises and divine truths. We will substantiate these statements by producing translations of some of the hymns at an early date. We will now proceed to examine the probable age of Nammalvar.

Two of the four works of Nammalvar, viz., திருவிருத்தம் and திருவாய்மொழி are written in கட்டளைக் கலித்துறை and விருத்தம் metres respectively. Tolkappiyam makes no mention whatever of these metres. These were newly adopted during and after the age of the 3rd sangam. His works are all of the அந்தாதி kind of which also there is no mention made in the Tolkappiyam. Of the அந்தாதி kind of works—an innovation in Tamil—Nachinarkiniyar points out "பொய்கையார் முதலாயினோர் செய்த அந்தாதிச் செய்யுள்" &c., in his commentary on " விருந்தேதானும் புதவதுகிளந்த யாப்பின் மேற்றே" (page 771—பொருள்—தொல்காப்பியம்). It is evident from this that பொய்கையார்

the first of the முதலாழ்வார் மூவர் came only long after தொல்காப்பியர். The name of the author of களவழி நாற்பது and of two verses in புறநானூறு (48 and 49) is also பொய்கையார். Scholars are not certain whether this பொய்கையார் is the above said Alvar. The first three Alwars do not make any allusion to Buddism, though they occasionally speak of Sivaism. திருமழிசையாழ்வார்—the fourth in the list, in his நான்முகன் திருவந்தாதி, has "அறியார் சமணர் அயர்த்தார் பௌத்தர், சிறியார் சிவப்பட்டார்கள்." Nammalvar says in the 40th திருவாய்மொழி :—

இலிங்கத் திட்ட புராணத்திருஞ் சமணருஞ் சாக்கியரும்
வலிந்து வாதுசெய்வீர்களு மற்றுநுந் தெய்வமு மாகிநின்றான்
மலிந்து செந்நெல் கவரிவீசுந் திருக்குருகூ ரதனுள்
பொலிந்து நின்றபிரான் கண்டீரொன் றும் பொய்யில்லைப் போற்றுமினே.

Surely then Nammalvar could not have lived as early as 3075 B. C. He should have lived only within 500 B. C.

Of the most celebrated commentators, only பரிமேலழகர் quotes some passages such as "திருவுடைமன்னரைக் காணிற்றிருமாலைக் கண்டேனே யென்னும்." (34th திருவாய்மொழி).

"நன்றுஞானங் கடந்துபோய் நல்லிந்திரிய மெல்லாமீர்த்
தொன்றாய்க்கிடந்த வரும்பெரும் பாழுலப்பிலதனை யுணர்ந்துணர்ந்து
சென்றாங்கின்பத் துன்பங்கள் செற்றுக்களைந்து பசையற்றால்
அன்றேயப் போதே வீடதுவே வீடுவீடாமே."

(78. திருவாய்மொழி).

and

அற்றதுபற்றெனி, லுற்றதுவீடுயிர்
செற்றதுமன்னுறி, லற்றிறைபற்றே. (2. திருவாய்).

பரிமேலழகர் and நச்சினார்க்கினியர் who were contemporaries probably lived in the 12th or 13th century.

Ramanuja—the great Vaishnava Doctrinaire lived about the 11th century. Ramanuja was fourth in the list of Acharyas commencing from Sri Nada Munigal. It was Nada Munigal who collected and popularised the works of Nammalvar.

Kambar who lived in the 11th century composed சடகோபரந்தாதி before presenting for public criticism his immortal Ramayanam. Pugalendi—a contemporary of Kambar has invoked நம்மாள்வார் in his Nalavenba.

Tirumangaiyalvar—the last of the twelve alvars—is believed to be a contomporary of Gnana Sambandar. Sambandar is proved by competent scholars to have lived between the 5th and 7th centuries. TiruMangaiyalvar embodies in his work some lines and phrases from Nammalvar one of which we note below :—

மின்னார்முகில்சேர் திருவேங்கடமேய
என்னானையென்னப்ப னென்னெஞ்சினுள்ளானே
(10-பெரியதிருமொழி).

தென்னாதெனாவென்று வண்டுமுரறிருவேங்கடத்
தென்னானையென்னப்ப னெம்பெருமானுளனாகவே.

The six works of Tirumangaiyalvar are said to be the six Angas of the four works of Nammalvar—the four Tamil Vaishnava Vedas.

In the 48th stanza of சடகோபரந்தாதி of Kambar we have "சங்கக்குவமரக்குத்திபமாறப்பெயர்ச்சொலையானே." If the tradition on which this line is based is true, it is evident that Nammalvar belonged to the age of the 3rd Sangam and lived probably about the time of திருவள்ளுவர், ஔவை, and இடைக்காடர். Some passages in திருவாய்மொழி seem to closely resemble some passages in the III Book of திருக்குறள். We now refer only to one striking parallel. In அலரறிவுறுத்தல் we find "ஊரவர்கௌவையெருவாக வன்னைசொன்னீராக &c." In the 45th திருவாய்மொழி we have "ஊரவர் கௌவை யெருவிட்டன்னை சொன்னீர் படுத்து &c." One need not read between the lines to note the parallel. Now arises a difficulty. Did Nammalvar borrow such passages from Tiruvalluvar? There can be no doubt that Nammalvar lived after Budda. Some of the master poets of the sangam age condescended to borrow passages from the great Kural. Excepting Tolkappiyam, Kural appears to be the oldest of the extant Tamil works. No scholar has yet discovered that Kural is indebted for its language to any other of the extant Tamil works. We are, therefore, inclined to believe that Nammalvar borrowed such passages from Kural. In Nakkirar's commentary on இறையனாரகப்பொருள், we find among the stanzas quoted as illustrative examples, some verses eulogising பராங்குசர்—another name of Nammalvar. From all this it appears to us that Nammalvar should have lived in the age of the third sangam.

We know that some points in this article are liable to irritate some of the bigotted Vaishnavites of the Tamil country. We come forward only to invite friendly criticism, our sole object being the search after the age of Nammalvar in this article. We are prepared to unlearn and learn.

T. C.

LALITA SAHASRANAMA*

The book before us marks a unique departure in the matter of translations from the Sanskrit and it will come upon the public also as a pleasant surprise. The department of knowledge now opened to our view is that of Mantra Sastra, about which absolutely little was known; and the student of oriental studies was apt more to look upon it askance than with any favour. The book before us ought to remove alldoubts about the usefulness of such study, and its great importance. To the mystic Indian, all knowledge and science was locked up in mantras, and the reason will readily enough be perceived when in fact his whole scheme of cosmology rest upon the one primeval sound or mantra, namely Pranava. This first Mantra or Mantra Rajah is of course the cause of all other mantras and except the Panchakshara Mantra, no other Mantra can be efficacious unless pronounced with the Pranava. These Mantras are the sounds, the names and the forms, and the symbols by which we can possibly realise the nature of the supreme; and they are, as such, the means and not the end. The end also, is both material and spiritual and though it is possible to attain both wealth and happiness by means of these mantra practices, the book before us shows us that he who chants this hymn without hoping for any specific and selfish result alone, can obtain Brahma Jnana and not others. There is also an antecedent condition to a person who aspires to mantric practices. The worshipper ought to be devout and pure; and the secret cannot be imparted to a rogue, a wicked man, nor at anytime to one who is devoid of faith. People are apt to forget this essential qualifiation, and err grievously in thinking that their assumed piety and worship can cover a multitude of sins.

Of the various sets of mantras, those of Devi or Parameshwari are considered the most efficacious in acquiring various Siddhis, and Powers and Knowledge, and this is so, because our highest ideal of Knowledge, and Love and Power is centred in the person of Uma. The collection of thousand names of Lalita or Parameshwari forms a portion of the Brahmanda Purana, and the chief importance of the book before us is due to the invaluable commentary on the thousand names by Bhaskararaya, a Maharatta Brahmin who seemed to have lived in Benares about 160 or 170 years ago. The commentator must have been a very erudite Pandit, for he has exhibited in his commentary all the store of his knowledge derived from the Vedas, and Upanishads, and Itihasas and Puranas &c; and the book is as such much more valuable to us for tracing the growth and history of Religion from the earlier Vedic books to the later Puranas and Itihasas &c. And he quotations from the latter set of books are enormous, which will show that these books are not such trash as are ordinarily supposed. In many of these mantras, as explained by the commentator, we can trace easily also the history of the religion and the philosophy from the earliest times downwards, besides an uncommonly large store of mystic knowledge connected with these mantras. The book has also a special value to our readers as it unfolds the nature of the Supreme almost on Siddhanta lines and the references to the Saiva scriptures and philosophy are also very many. The Highest Ideal conceived of Lalita in this book is as that of the Highest Power and Knowledge and Love, and as the Supreme Consort of Supreme Siva and as one with Him and transcending by far far above the Trinity and Maheshwara and Sadasiva and that in as much as this supreme Sakti permeates and illumines matter, She is also identified as one with Kundalini and Maya and Prakriti; and as with Srikantacharya, who does not even recognize any such distinction even in essence this aspect of the Supreme Sakti is also much more prominent. As such also, Sakti is spoken of as the night, and Siva as the day; Sakti, as sound and Siva as meaning. The scheme of the 36 tatwas is noticed here and there, and unless this is thoroughly grasped, the references to Nada and Bindu, Kundalini and Vidya and Sadasiva and Maheshwara &c. will not be intelligible. The book is absolutely indispensable to every student of Saiva Siddhanta and we give one or two extracts below, which will tend to illustrate the subject and its importance more than any words of ours. We heartily congratulate Pandit R. Anantakrishna Sastri who, though not boasting of the possession of great literary abilities is yet continuing to do quietly a lot of useful and important work. We should add that the book would gain greatly if an index is added.

1. 1000. *Mother Lalita.*

"Thus by the first three names the Goddess is indicated as the creator, preserver, and destroyer of the Universe; by the next two names She is indicated as possessing two other functions, viz., annihilation and remanifestation which belong to no other deity, from the sixth name to the last the same deity who possesses these five functions was described in different ways and is indicated by the name Lalitâ which is her special name and belongs to no other deity.

"Lalitâmbikâ: Lalitâ as well as Mother. The meaning is given in the Padma Pr.: " Transcending all worlds She sports (Lalate) hence she is called Lalitâ." 'Worlds' means her surrounding lights or deities. 'Transcending' being above their abodes in the Bindu-place. 'Sports' shines brilliantly. The wise say, " The word Lalita has eight meanings, viz., brilliancy, manifestation, sweetness,

* With Bhaskararaya's Commentary, Translated into English, by. R. Ananta Krishna Sastri, Madras. Messrs Thompson &co 1899

depth, fixity, energy, grace, and generosity, these are the eight human qualities.' The Kâma Sâstra says, Lalita means erotic actions and also tenderness, as she has all the above mentioned qualities, she is called Lalitâ. It is said also, "Thou art rightly called Lalitâ for thou hast nine divine attendants (in the Srichakra) and your bow is made of sugarcane, your arrows are flowers, and everything connected with you is lovely (Lalita)." The word Lalita according to Sabdârnava, means beautiful."

999. The Union, etc., (Sivasaktyaikyarûpinî).

Her nature is the equal essense of Siva and Sakti. The Vâyaviya Sam. says, "By the will of Siva, the Supreme Sakti becomes one with the Siva Tatva. Again she manifests at the beginning of creation like oil from the oily grain." Here 'Union' means the supreme equality, the being absolutely without difference. The Saura Sam. says, "The Sakti which is separate from Brahman is not different from Brahman itself. Such being the case it is only called Sakti (as separate) by the ignorant. It is impossible to distinguish the difference, O wise one, between the Sakti and the possessor of Sakti." The Va. Rama. also. "As there is only one movement of air, only one Audhyana Pitha, (in the world) and only one manifested Chit Sakti, also there is only one Union (of Siva and Sakti.)"

Or, Siva, the Siva chakras, Sakti, the Sakti chakras, Aikya Union. The Brahma. Pr. Says, "In the triangle Bindu must be united, the eight-angled one is to be united with the eight-petaled lotus . . . . . He who knows the necessary relation between the parts belonging to Siva and the parts belonging to Sakti in the Srichakra is the real knower of the chakra."

Or this name means the Hamsa mantra, for in this mantra is declared the Union of Siva and Sakti. The Su. Sam. (4-7-2) : "Sakti of Him, (Siva) is said to be the end of the syllable S'a (i.e., Sa) and end of that (i.e., Ha) is called Bîja. The Bîja is the Vidyàs'akti. That itself is Siva. Therefore this supreme mantra is said to signify Siva as well as Sakti."

Or, Siva Sakti the five Saktis of Siva viz., Dhumàvati, etc., and Aikya, their collective form which is Devi. The Virupâksha Panchâsika says, "Dhumâvati veils, Bhàsvati reveals, the Spanda stimulates, the Vibhvi pervades, the Hlâdasakti nourishes. The Dhumavati Sakti belongs to earth, Hlada to water, Bhâsvati to fire, Spanda to air, the Vibavi to ether, thus the world is pervaded by these."

53. The beneficial (Sivâ).

"From the root *Vasi*, desire, Siva is derived." That is, she is the desire itself (Ichchâ) of the supreme Siva. For this energy is worshiped by Siva. The meaning of Siva is given in the Saivâgamas. "Who is as a witness to the modifications (of the mind), who is before the arising of such modifications, who is in the modifications about to rise, who is the cause of sensation, who is the support of all false and inert matter, who is consciousness itself, who is beloved of all, who is bliss itself, who is the means of obtaining all, who is connected with all, the Omnipresent is called Siva. The self-shining, pure being who is devoid of the distinction of Jiva, Isa, etc., is Siva."

Or as she does good (Siva), she is called Siva; or that in which everything rests (Sete); or, who possesses excellent (Siva) qualities; or that which makes calm (Samyati); as the Bharata says, "Because he fulfils all the actions (of men) intending their good (Siva) he is known as Siva. O gods, the Danavas, and the Devas are the same to me; I do good (Siva) to all beings. Hence I am known as Sva." The Sruti (Sve. Up. 4-11) says "The one who is the origin (of all) dwells in every womb, in whom all this is involved." The Kaivalya Up. says "three eyed, blue throated, and peaceful." All this has been brought together, by us in the commentary on the Sivashtottarasata (a work enumerating one hundred and eight names of Siva). "By natural purity, by possessing stainless qualities, by superiority, by supporting the Universe, by conferring immortality (on worshippers), by the strength of Ichchâsakti, O Paramasiva, thou art known by the special name as S'iva in the scriptures;" or, she is identical with S'iva. The Linga Pr. says "As is S'iva, so is Devì, as is Devì, so is S'ivà, hence, as the notions are the same Devi is called S'ivá. In another place in the same book, "In reality there is no difference between Umà and S'ankara; the one has assumed the two forms. There is no doubt in this. The Paramátman is called S'iva as well as S'ivâ." The Sütasamhità (IV. 13—2 to 41.) also says "O best of twice born ones, she who has assumed the energising aspect of that Máyâ which is connected with one consciousness (chinmàtrà), who is intellect, without attributes, self-shining, unchangeable, supreme bliss, and the cause of the destruction of Samsàra. She is S'iva, she is the supreme Devî, one with S'iva, and doer of good......he who worships this S'ankarî, the ocean of mercy, what does he not obtain by her grace?" Or Siva may mean the wife of Vâyu. The Linga Pr. says "The great God *Isâna*, who pervades the whole universe, the supporter of all beings is called vâyu, in his aspect of wind God. His wife is called S'ivâ and his son Manojava." Again, "He who has the cresent moon as a crest is Vâyu and his wife is S'iva.', In the Vâyu Pr. also we read "Vâyu is the fourth body of I's'âna and his wife is S'iva and his son is Manojava."

Or, she who bestows Salvation is S'ivâ. It is said in the Devi Pr. "S'iva is salvation and she bestows salvation to Yogins; she works for good (S'iva); hence she is known by men as S'iva;" or men worship Devi to reach

S'iva, hence she is S'ivâ. In the Agamas we read "As heat is to fire, as light to the Sun, and moonlight to the Moon, so is S'ivâ to S'iva."

883. Sacrificer (Yajamânasvarûpini).

One form of S'iva is Dikshita (Sacrificer) and his spouse is called Dikshâ and the mother of Santâna. The Linga and Vâyu Prs. say, "The seventh terrible form is the form of the Brâhmanas, the sacrificer and his wife is called Dikshâ, and his son Santâna." Of S'iva's eight forms the last is sometimes called the sacrificer and sometimes Atman. This name in that case may be explained to mean the both thus:—Yajamana, the sacrificer Sva, the self, rupa, both are her forms. The Linga Pr. says, "The five elements, moon, Sun, and *Self*, (atman) the best of Munis say, are the eight forms of the Lord of Devas. The eighth form of him is *self* (atman) and also the sacrificer."

CORRESPONDENCE.

SIR,

I should thank you very much if you would induce any of the Sanskrit scholars or pundits with whom you are in touch, to be so good as to express in the Deepika their opinion as to the derivation of the Sanskrit word *Karpura* (camphor) which Colonel Yule and Prof. Skeat think is not real Sanscrit but borrowed from Malay *kapur* which means chalk as well as camphor.

On reference to the word "camphor" (which is closely connected with *Karpura*) in Dr. Ogilvie's English Dictionary, one finds that it is derived from *kupuru* the name of a tree in Borneo, from which the substance is said to be obtained.

A pundit of this place told me that the root idea of the Sanscrit word is (*sukha*) சாமர்த்தியம் '*samardhya*' or efficacy, on account of its medicinal and sacrificial uses and that the root is *Krip*; but Prof. Skeat disbelieves this account, and says in a private letter that this derivation is as imaginary as that of the Portuguese 'Varandah' from a Sans. root *Vri.*=to cover.

Rev. Dr. S. W. Howland formerly of Jaffna, but now in America, derived the word *Karpura* from *Karuva* or root *Karp*, the cinnamon, and *ural*=distillation, because the substance is sometimes obtained by distilling cinnamon roots.

Which of these accounts is correct I am at a loss to understand, but I think it is highly improbable that to Malay almost all the Indian languages, which possess the word *Karpura* with but very slight difference in form or sound, should be indebted. If Sanskrit fails to account satisfactorily for its origin, it might be a Tamil word cognate with the Malay and might have been the original of the Sanskrit word.

William Marsden, however, in his Malay dictionary seems to hint that *Kapur*='camphor' is derived from Sanskrit, for he shews the Hindi word to be the older form, and indicates a difference in pronunciation between this word and that for chalk, besides treating them separately.

In Malay, Kapur *Barus* when used for camphor is merely to distinguish it from Kapur *Totohori* or camphor of Japan.

If the Tamil *Karpuram* is proved to be borrowed, I should be much obliged if anybody would let me know the pure Tamil word for it.

Trincomali, Ceylon, May 17, 1899.

Faithfully yours,
S. W. Coomaraswamy.

[We are sorry we were not able to publish Mr. Coomaraswamy's interesting communication earlier for want of space. We shall send copies of this to some of the prominent Sanscrit scholars in India and publish here any replies we may receive.—Ed.]

REVIEWS.

The Bhagavad-Gita with Ramanuja's Visishtadvaita commentary. Translated into English by A. Govindacharya, the disciple of Yogi S. Parthasarathi Iyangar. Madras. 1898.

Schopenhauer when speaking about the Vedanta means the interpretation of the Upanishads by Sankara and in the European world it is Sankara's Absolute Monism that is so often held up and admired, or meets with such unqualified condemnation as a godless and lawless religion (for religion it is in spite of its intellectuality) at the hands of Christian Missionaries. And well it was that this system happened to be so prominently before the eyes of the western world. For reaching its conclusions by a rigorous and unflinching logic put in the clearest and the most well-defined terms possible, it was well-fitted, notwithstanding its theological method, to appeal to the regnant intellect of the West, already familiar with the philosophies of Kant and Schopenhauer, which presented startling similarities in conclusions and modes of thought to the Vedanta. Only when such sympathetic hearing had been secured for one system, would it have been possible to make known the infinite variety and wealth of the philosophical speculations of India and to have their respective merits well appreciated. We must all feel glad that our people begin to be alive to the necessity of spreading a knowledge of our philosophies and that a great part of this work is borne by native Indian scholars. On Sankara's side we have the magnificent Anandhasrama Series begun by the late Mr. M. C. Apte of Poona and the Mysore Sanskrit Series under the guidance of Mr. Mahadeva Sastri. It is a great pleasure to us to note that the Ramanuja School which till now had lain dormant is now stirring itself and it is a pleasing feature

that the pioneer work in that way, Mr. Govindacharya's Translation of the Gita Bhashya, should issue from South India, the country where Ramanuja was born and where all his activities lay.

The dominant characteristic of Ramanuja's system is the importance attached to Bhakti, Devotion or Love, as a means of obtaining final release and the prominence given to Karma Yoga. Sankara, on the other hand, places Jnana as the only requisite, all other things being only ancillary or leading up to it. To him Bhakti is only a means of purifying the Antahkarana, which will in the end lead up to knowledge which alone will bring about Moksha. Ramanuja does not attach this high significance to Jnana. He makes the path of discrimination only a way of attaining the highest Bhakti, which by itself leads to true realisation. Or as Swapneswara says "knowledge of his beauty causes affection for a young man in a girl's mind, but affection does not cause knowledge; hence we conclude that knowledge is subsidiary"[1] This doctrine of Bhakti has been a startling discovery for the Christians and the theory was at once started that here was one of the manifest proofs of Christian influence. There are some even now who take a sort of middle course, saying that it cannot be quite settled whether there really was Christian influence in this conception and that like so many other things it may be a product of the Hindu mind. The difficulty in the way of their accepting that the conception was a purely native one is that in the older literature we meet with the word *S'raddhâ* and not with Bhakti. We can see how this position even is untenable when we find the word Bhakti used not only in the Bhagavata, but also in the Gita and towards the close of the Swetasvatara Upanishad with the same meaning. If we take the Gita as anterior to the Christian era, for which we have ample reasons[2] and when we also find the same idea in the older Upanishads but only under the name *S'raddha*, we cannot hesitate to say that Christianity can have had nothing to do with it. In the Sandilya Sutras also, that book about which we cannot say by whom it was written, when, or where, we find the same doctrine most emphatically laid down. This book is a curiosity in a way. While at one with Ramanuja in accepting this doctrine,[3] it totally differs from him in rejecting the multiplicity of souls; and differs from Sankara in defining Maya as "the Divine power of the Lord, called Maya on account of the marvellousness of its effects, not from their unreality." Its doctrine is that the apparent diversity presenting itself to consciousness, really belongs to the Antahkarana as the disguiser and is produced by it in the soul, realization consisting in the destruction of the Antahkarana which thus veils the unity of the Brahman. But all the same it also accepts the *Nityatva* or reality of Achit, thus the two realities being *Chit*, the Brahman, and *Achit*, the unintelligent or matter. This doctrine seems to stand midway between Sankara and Ramanuja, and when we consider that curiously enough it is often quoted by Ramanuja's followers, we come to see that it *may* be anterior in time to Ramanuja and that the doctrine of Bhakti has had a continuous history. It is also extremely interesting to note that while Ramanuja was preaching in dry metaphysical language the doctrine of absolute devotion to God, at the same time in some far-off cloister in the West, a monk wrote the Imitation of Christ, the chronicle of a hidden, solitary anguish, devotion and success, which was to be the consolation of many a suffering soul, soothing it like a strain of solemn music heard at midnight. Here is the contrast between the Hindu and the Christian spirit, the one expressing its deepest convictions and emotions in hard dialectic language, intended to pound down opponents, while the other pours forth its sufferings, sorrows, and failures to its Divine Master and surrenders its whole being into His hands, "to be led whithersoever He liketh."

But we move in a far higher region than in either of the above when we read the Tamil Tiru Murai. Here we find a splendid galaxy of poets, rivalling in beauty of expression the finest religious poets of Europe, but overtopping them in the vigour and depth of their philosophy, now surging forth in one great outpouring of their love, now pleading in tender tones to its Lord its inability to reach to Him without His pitying help. It is indeed a strange fact that Ramanuja's followers, in spite of this doctrine of overflowing Love to God, have not produced any poetry at all comparable to that of the Saiva Siddhantis; it becomes stranger still when we remember that both were essentially Dravidian systems catholic enough to include men of all castes and professions among their saints. To this, I think, we may attribute the strong vitality of the Saivite system. It has produced and is producing many a famous sanyasi whose works have become household words among all classes, and thus exert their influence even in the smallest acts of life. It is not the Prabhandham, but Thâyumânavar with whose words every musician finishes his songs.

Both systems place Bhakti higher than Jnana. Jnana may indeed release the soul from the bondage of the material world and enable it to realise its own nature, but it is only the highest Devotion, the entire throwing oneself into the hands of the Lord that will make Him take it up in tender pity and merge it in Him. In both we meet with the infinitude of Atmas, the eternal existence and reality of both Atmas and Maya (by which is meant the objective and material side of the universe),

1 Swapneswara's commentary on the Sandilya Sutras Sutra. 13.

2 See Telang's Gita. *Sacred Books of the East*. Introduction. p. 8.

3 Vide Sutra 94.

forming as it were the vesture, attribute (Viseshana) of Isvara, or of the Sivam, as the Saivites would have it. Though at one in postulating the reality of the Padartha-tritaya, the Saiva system differs from Ramanuja's in bringing in another factor, the Anava Mala (the Primitive ignorance or imperfection of the soul) and making it together with Maya and Karma, the Bandha or the fetters of the soul. If we ask the Ramanujas why there should be ignorance, they say because the soul is joined to Maya (or matter as we may roughly call it) in order to wipe out its Karma. But then comes the further question why there should be any Karma at all, since, Karma being only the law of cause and effect, it must be eternal before and after, and thus no room at all will be left for Moksha. Here the Saivite shows himself more philosophic and says that the soul was eternally coexisting with Anava Mala, the primitive imperfection which prevented it from cognising, and it was out of pity for its condition that the Lord induced Karma and the evolution of Maya in order that that intense darkness might be lightened a little; and when the soul has been purified by enjoying the fruits of Karma, He out of infinite grace removes the remaining Mala from it and takes it into Him. The Saivite will feel it a sacrilege to say, as Ramanuja does, that He induced all the marvellous manifold effects of Maya solely out of pastime. A pastime this to involve countless souls in unspeakable misery! Better far the primitive ignorance and inertness compared with this "manifestation out of mercy." Again Ramanuja in his "prastávaná" to his Bhashya on the Gita speaks of the "auspicious qualities, the transcendent ornaments, and the countless illuminated angels singing hallelujahs around him." Sankara or the Saivite will never dare to use this material language about God even though allegorically. To them He is inaccessible to human thoughts and words and they would not ever use words that would convey any material image. In this and in the postulating of the Bhedâbheda relation, the superior philosophic spirit of the Saivite is evident.

Such points as these we expected to be treated of fully by Mr. Govindacharya, but unfortunately it is this very thing which is omitted in his book. It is a mere literal translation of Ramanuja's words. It is only the comparative study of doctrines and the history of their origin and development and the influence of one upon the other which is of any value. Any amount of translation can be done but the really difficult part of the work is this. Too often in India authors who begin with such a programme end with the translation only. We hope that Mr. Govindacharya's work will not meet with the same fate. Mr. Mahadeva Sastri also promised to trace out the history of the later Vedanta in the preface to his translation of Sankara's Bhashya on the Gita, but so far as known, the promise is yet to be fulfilled.

It is evident at the first glance that a great amount of thought and labour has been spent by the translator on his work. The translation is fairly accurate and readable. But we are sorry to find a good many instances of inelegancies of language, sometimes of positively bad English, scattered through the work. A certain air of pedantry is given to the book by what strikes one as the studied use of unusual or high-sounding words for ordinary simple ones. Theocracy, psychocracy, in the sense of communion with God and the soul respectively, and theophilosophy are specially prominent. Dementation we have seen used for the state of sheer lunacy, but never for loss of memory. It is needless to multiply instances; the reader who turns up any page casually will meet with one. It is sometimes so provoking, as to make us think that our translator has made a good but not a judicious use of Roget's Thesaurus. We hope Mr. Govindacharya will, in a second edition which we sincerely wish his book will soon reach, correct these errors. It is from no wish to detract from his merit that we speak thus openly. Our only wish is that a valuable and conscientious piece of work should be perfect in all ways.

One other important thing has been omitted. We do not get a hint even with what critical apparatus our friend has worked. As far as we know there is no reliable edition of the Bhashya yet published. Under these circumstances it is of the utmost importance to get really good readings. We hope this defect will be supplied in his promised second volume.[4] One little thing we would ask our friend to do; it is to take away all the verse translations of Yamunacharya's slokas, summing up in one couplet, the subject-matter of every Adhyaya, and to put plain prose in their place. They sound very like doggrel and very much mar the beauty and dignity of the Gita.

Enough of this unpleasant task of fault-finding. We congratulate Mr. Govindacharya on the exceedingly good and accurate translation he has produced of this important work. The footnotes especially are a model of their kind, evincing a great amount of thought, and with their aid, the reader can have no difficulty in reading Ramanuja in the original. We hope our friend will continue his labours in this field and produce translations of the important philosophical works of this school yet remaining unpublished.

M. N.

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[4] As an instance we may take XII, 12, the interpretations thereon by Sankara and Ramanuja being so diametrically opposed as to suggest that there must be some variation in the text. Here a really good critical apparatus would have been of immense value.

Minor Upanishads, Vol. II—The Vedanta doctrine of Sri Sankaracharya, by A. Mahadeva Sastri, B A.—Thompson & Co., Madras, 1899.

In this neat little volume are comprised English translations of Sankarâchârya's Dakshinâmurti Stotra, the Mânasollasa (the Vartika on it by Sureswara) Sureswara's Pranava Vartika, and the Dakshinamurti Upanishad. It also includes the Sanskrit texts of the Stotra and the Upanishad. The translation is beautifully done into good and readable English without in any way losing sight of accuracy. The book is prefaced with a good introduction giving an account of all the systems of philosophy referred to by Sureswara in his Vartika and following every sloka is a lucid explanation of any difficulties that may occur. With these aids one may very well dispense with the reading of the text itself. But we cannot commend the printing of the Sanskrit texts. The signs for the long and the short *i* are so indiscriminately used for both the sounds that the reader has to stumble twice at least in every line.

We cannot very well see how Sankara's Dakshinamurti Stotra and the Pranava Vartika come to be included among the minor Upanishads, unless we accept the opinions of Max Muller that most of the smaller Upanishads were composed by Gauḍapada, Sankara and other recent philosophers [1]. Weber also mentions that two Upanishads, Tripuri and A'ptavajrasùchi,[2] were composed by Sankara and quotes Rajendra Lal Mitra to support him; and we know how the Allopanishad was composed at Akbar's instance to embody his new creed. But we cannot on that account put all except the thirteen or fourteen generally quoted by Sankara as modern. We have yet to acquire safer criterions than the sectarianism of the Upanishads to judge their dates by. But if it is true that what Mahidhara [3] is said to maintain, viz., that some parts of the Brihad Aranyaka were meant as attacks on the Buddhists, is based on fact, the Upanishads come alarmingly near to us. We wish that Mr. Sastriar who is so well fitted for it by his scholarship will sooner or later enter into this question, and treat it with the fulness and thoroughness it deserves. But apart from any such scientific value, these translations will be of great use to those who are devotionally minded as exhibiting what is called the "practical" side of the Vedanta.

Sureswara, as the translator himself tells us, was a contemporary of Sankara, whose chief aim in his journey north was the conversion to his philosophy of this famous Mimamsaka. His Vartikas on Sankara's Bhashyas on the Brihadaranyaka and the Taittiariya Upanishads, together with his Naishkarmasiddhi are monumental works and referred to with great respect by the later Vedantins. We are glad to see that a translation of his Vartika on the latter Upanishad together with Vidyaranya's Tika on the same is announced to be begun by Mr. Sastri. We hope he will also give us in due time a translation of the collosal Vartika on the Brihad Aranyaka.

M. N.

1 Max Muller, Ancient Sanskrit Literature, p. 327.
2 Weber Indian Literature, p. 161.
3 Ancient Sanskrit Literature, p. 318.

NOTES AND COMMENTS.

Canon Wilberforce's denunciations of Prof. Huxley in the sixties after damping for a while the interests of Evolutionists paved the way only for more vigorous and trenchant combats between the theologian and the man of science. And the hold of Darwinism on the popular mind at the present day needs no better illustration than the attempt of the clergy of late to interpret the Bible as consistent with the doctrine of Evolution. The leader of German zoologists, Prof. Haeckel, in the fourth international Congress of Zoology held at Cambridge on August 26, 1898, thus sums up the attitude of the world of science towards the descent of man.

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"If we look at the results of modern anthropogeny from the highest point of view, and compare all its empirical arguments, we are justified in affirming that *the descent of man from an extinct tertiary series of primates is not a vague hypothesis, but an historical fact*". But even in our own day, the republic of science has its inconsolable malcontents, although they are dwindling down year by year to a rightly deserved minimum. Virchows and St. George Mivarts are not yet extinguished.

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Of those whose conceptions of religion are coloured completely by the creed of science, Dr. Paul Carus, of *the Monist* is a staunch defender. He writes in reply to Mr. Amos Waters—"There is nothing incomprehensible in infinitude: but we cannot apprehend infinite space. In other words it is impossible to make anything infinite (i. e., infinite space or eternity, i. e., infinite time) an object of immediate apperception to perceive it by the senses; but we can understand it to perfection and there is nothing mysterious about it. That we cannot apprehend any infinitude is as much a matter of course as that in counting we can never count up to infinity, or that we cannot bodily be in several places at the same time. It is a physical impossibility but there is nothing mysterious about it: Nothing that might cause us to turn an agnostic.